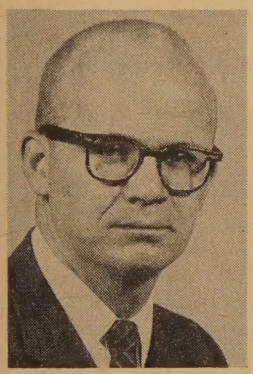
The Pulpit

A Journal of Contemporary Preaching



Martin E. Marty:

Repentant Reformation

George W. Kiehl	•	Portrait of a Layman
Robert John Versteeg	•	Key to Courage
A. R. Brink	•	The Satisfied Customer
Gordon E. Jackson	•	Contrasting Scenes
H. Myron Braun	•	Too Ordinary Protestants

GERHARD E. LENSKI
TWENTY WORST PREACHING FAULTS

OL. XXIX, No. 10 OCTOBER 1958

The Pulpit

Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Founded 1929 by Charles Clayton Morrison as a journal of contemporary preaching.

THEODORE A. GILL, *Editor*

HAROLD E. FEY, *Contributing Editor*

MARTIN E. MARTY, *Contributing Editor*

EDWARD W. WARNER, *Editorial Associate*

LEONARD S. MEYER, *Business Manager*

FERN KOELLING, *Editorial Secretary*

Editorial Associates

Conrad Bergendoff, Pres., Augustana College
Oscar F. Blackwelder, Reformation Lutheran, Washington, D. C.
Harold A. Bosley, First Methodist, Evanston, Ill.
George A. Buttrick, Harvard University
Henry Hitt Crane, Central Methodist, Detroit
Edwin T. Dahlberg, Delmar Baptist, St. Louis
Russell V. DeLong, Dean, Nazarene Theological Seminary
Frank B. Fagerburg, First Baptist, Redlands, Calif.
Theodore P. Ferris, Trinity Church, Boston
C. Willard Fetter, First E.U.B., Akron
Jack Finegan, Pacific School of Religion
O. A. Geiseman, Grace Lutheran, River Forest, Ill.
E. S. Hjortland, United Ev. Lutheran, Oak Park, Ill.
E. G. Homrighausen, Princeton Theological Seminary
Ernest Marshall Howse, Bloor St. United Church, Toronto
William H. Hudnut, Jr., Third Presbyterian, Rochester
Homer A. Jack, Unitarian, Evanston, Ill.
Gerald Kennedy, Bishop, Los Angeles Area, Methodist Church
Harold L. Lunger, Brite College of the Bible, Fort Worth
George A. Mastrantonis, St. Nicholas Eastern Orthodox, St. Louis
Benjamin E. Mays, Pres., Morehouse College
Robert J. McCracken, Riverside Church, New York
Frederick M. Meek, Old South Church, Boston
Roy Pearson, Dean, Andover Newton Theological School
Harold C. Phillips, First Baptist, Cleveland
James A. Pike, Cathedral of St. John the Divine, New York
Liston Pope, Dean, Yale Divinity School
Edward Hughes Pruden, First Baptist, Washington, D. C.
James H. Robinson, Church of the Master, New York
Paul M. Robinson, Pres., Bethany Biblical Seminary
Frederick W. Schroeder, Pres., Eden Theological Seminary
S. M. Shoemaker, Calvary Episcopal, Pittsburgh
Ralph W. Sockman, Christ Methodist, New York
Alan Walker, Methodist Missioner to Australia

35 cents single issue.
$4 a year in U.S.A.
$4.10 in Canada. $4.35 foreign.

Copyright 1958 by Christian Century Foundation. Entered as second-class matter May 14, 1942 in Post Office at Chicago, Ill., under the act of March 3, 1879.

CONTENTS: OCTOBER 1958

SERMONS

Repentant Reformation.....*Martin E. Mart*
Portrait of a Good Layman.....*George W. Kieh*
Key to Courage.....*Robert John Verstee*
The Religion of the Satisfied Customer.....*A. R. Brin*
Contrasting Scenes.....*Gordon E. Jackson*
When Protestantism Becomes Too Ordinary..*H. Myron Braun*

ARTICLES

Twenty Worst Preaching Faults.....*Gerhard E. Lensk*
Books Are People, Wise and Good.....*J. Kenneth Grider*

FEATURES

Book Reviews 26
Memo 3
Prayers 14, 18,
Pulpit Calendar .....
Pulpit Post 2

PULPIT POST

Issuing Thoughts

SIR: Your August issue was the best in many ways. There should be both a theological and a preacher's magazine issuing from 407 South Dearborn. Some of us prefer a straight preacher's magazine more than The Pulpit has been becoming, but we feel the need for something theological such as the trend your magazine is taking. Why not put out an *extra* magazine with a theological emphasis?

FRED E. LUCHS
First Congregational Church
Ann Arbor, Michigan

SIR: The August issue with the "Telexperiment" attempting to present a "Portrait of God" reminds me of the impact upon me of the murals in the Assembly room of the UN building. The guides will tell you that they are mere abstractions to which each one is privileged to attach his own meaning, and that these works by the artist Leger "happened" to come to the UN as the gift of "somebody."

To me the meaning is clear. On the one side is an amoeba, a one-celled animal who engulfs food and water, lives, moves, and reproduces entirely for and by himself.

On the other side, in brighter colors, are two cells at the moment of conjugation. But this is far more tha symbol of sex. Here is the beginn of the multi-celled animals with gans specialized for various functi Here is represented the fact that need one another. Here is the beg ning of an elementary passion tha the higher animals we call "lov What could be more appropriate the walls of an assembly room for nations! It could well be entitled Thought of God."

Submitting this interpretation your magazine may encourage repl that will either confute or substa tiate what I have said above.

PAUL S. BURDICK
Seventh Day Baptist Church
Waterford, Connecticut

Another (Abiding!) Issue

SIR: The critical letter from Chalmes Holmes in your Septemb issue prompts me to take issue. I li The Pulpit as you are doing it in 19 I liked it in 1954, also in 1944 a 1934, but I will set the "Memo" pa against any and all features droppe Your editorials are superb and I fe the sermons more carefully screene More power to you!

STILES LESSLY
First Congregational Church
DeKalb, Illinois

The Pulpit

A Journal of Contemporary Preaching

OLUME XXIX | OCTOBER 1958 | No. 10

Memo:

ARY Forrer, who takes care of things around here while I am away—which is usually—s not too happy the other day when she had to port a telephone call that came while I was out r lunch. The secretary of a church at which I am to preach shortly had called to add the information that I should be ready with a children's sermon, too. omehow, Mary knew that wouldn't go over ry well (the information, I mean—not the rmon. I think). Strange how far ahead of Time y colleagues intuited the prickliness of this parcular Presbyterian. But news of the children's rmon was not the whole cause for Mary's perurbation. Placating the nervous air with her tones, ntly she added that the children to whom I ould preach were all below the age of five.

Five!

Below five . . .

By the time the panic button was turned off and mposure was re-collected, it seemed best that I turn the church secretary's call myself, somehow egging off the added assignment. I forget now hat I said: something to the effect that I couldn't ery well do the junior sermon. And then, Old dam rearing his unlovely head, I had to add that f course it wasn't that I *couldn't* that I wouldn't, ut because I just *wouldn't* that I couldn't. Didn't even go and end the conversation with an ever ostier secretary by observing, "Of course I could reach a junior sermon—I've told hundreds of edtime stories to passels of satisfied children—it's ust that I'd rather not adulterate divine service ith a cute chat."

Tsk, tsk. What a way to talk. And to a minisr's long-suffering minion. About an arrangement hat was not hers to defend nor mine to attack. Who do I think I am? *Mille pardons, schwester,* herever you are.

So I'm sorry. But more than that, surprised. urprised that I had such deep convictions on the natter—or any convictions at all for that matter. Where could I have picked up such bristling negaivities on such a mild subject? Surely it isn't the ids who bother. I grew up as the eldest of six hildren in a close clan swarming with cousins. I aught junior high Sunday school classes (gulp). As a young assistant minister, I gasped through everal Daily Vacation Bible schools. In the same ob I was even den mother for a pack of Cubs one awful year. Also as assistant, as assistants do, I preached junior sermons every darned Sunday of the year. And heretofore, I always thought I was glad to. Whence, then, this subterranean resentment that geysered so spectacularly the other day?

Partly, I suppose, it is the conception of Christian community implied in some rationales for the junior sermon that bothers. The idea seems to be that just physical proximity is a big part of what Christian fellowship is about. This is the Conglomerate Theory of communion: Christian community is acquaintances worshiping or partying together in church. But I wonder. The close clustering of a congregation, from "below five" on up, is a lovely and appealing and chuckle-hearted moment in any church's life. But is that what we mean by community—likeable people who like each other, loving to be together? That may be part of it, of course. But is it the part to put first? Is it the part that leads naturally to those other more distinctively Christian parts of true community, in which I will the good of another unknown and far off, in which I sympathize with the unsympathetic stranger, in which I affirm even the enemy in his distant person? Kids in the front rows till the second hymn is sung—a nice little flannelgram approach to the instruction of a congregation in its family status. But is that really the family status to which the church aspires? Or does a Chicagoan's Christian community have more to do with Beirut and Little Rock than with organdy-flowered babies squirming up front? Both, of course. But does the lovely part give way to or get in the way of the tougher?

So much for the thoughtful minister who deliberately arranges the touching moment—as over against the grim one who only inherits it. The tiny children themselves are another matter, and it may be as is often claimed that their presence in the church service itself is a grand introduction for them to the church in its size and significance. But again, I wonder. How "familiar" ought anyone ever get with the church in its size and significance? What can a church ever mean which is the earliest remembered scene of baby wiggling and giggling and strained teachers and grinning parents? If we go for warmth, O.K. If we go for worship, n.g. Not that we admit only stiff backs and stiffer necks, but we do children no service in stripping divine service from the start of most awe and wonder and reverence. I ask no raptures or

(Continued on page 31)

To Serve a Bent and Broken World
With the Glory of a Sacrificial Gospel

Repentant Reformation

By Martin E. Marty

For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. II Corinthians 4:5-7.

WE shall speak first of power, *to show that the transcendent power belongs to God and not to us.* There is wisdom behind the wit of a remark by Leon Bloy to the effect that "the common man who has not lost his illusions is like a winged hippopotamus." Now: if we see pathos in Bloy's picture of a weightless hybrid we shall do well, as the common men of the Reformation's lineage, to see whether we have shed the winged illusions peculiar to this annual observance.

Accounts of "Reformation Rallies" of recent years suggest that the churches are tempted to create an illusion of power as they recall this glorious moment in their history. We must pause to examine the meaning of this maturing observance, now that Reformation Day is safely established among American Protestantism's high holy days—along with Christmas, Easter, and Mother's Day.

Let this be clear: there is cause for festivity and commemoration. No heir of the Reformation, if he has pulse in his veins, music in his soul, fire in his eye, joy in his heart, or salt in his craw can fail to respond to the sights and sounds of this season. These are its sights and sounds:

Trumpets glory in the battle hymn, "A Mighty Fortress is Our God." Banners elevate the symbolic evangelical rose of the Reformer. Crowds intone: "We will not fear though the earth be removed and though the mountains be carried into the midst of the sea." Flowers deck stages that bec the goals of long processions in great auditori Pageants re-enact the dramatic hammer blow October 31, 1517, when Luther posted some th that signify the start of it all. Newspapers p statistics on rally attendance. And we react these good things, and they *are* good things, a sense of history, gratitude, joy—and power pride.

But there is danger in these overpowering s bols. Our winged illusion is that these will imp the world. Do we always remember that the tr pets belong to the church militant and are not be confused with the sound of ultimate triumf That the cross in the rose on those banners hera a gift and not an attainment? That the cro need not fear, for it is evident to them that earth will not be removed so long as they rem in the crowd? That it is safe to pound the hamm these days, now that the issues seem settled for That the statistics are small as the world cou power? (Any Saturday afternoon's football cro should underscore this.)

Illusions of Power

Now: inevitably there will be some illusion power in the observance. But a repentant Reform tion heritage must begin by asking whether it deliberately contributing to the illusion. Lo, speak in a parable, recalling how as a member the Student Council, doubly and dubiously bless with the ability to blast a trumpet, I used to awakened in seminary days to participate annua at 6:30 A.M. in a Reformation Observance. Twen or thirty of us, shivering and huddled unfortunat gathered out of doors at the base of a statue Luther to place a wreath. And then—this was broadcast over the radio—the announcer wou say to create his illusions, "Now the student bo of the world's largest Protestant seminary raises i voice massively in the chorus six hundred strong sing the mighty battle hymn of the Reformation Whereupon an icy trumpet set an uncertain sou for our wavering and weak bleating.

Probably this disproportionate small voice d little harm because no one was up at that hour t listen to the radio and find out about it. But serves as a parable of the pathetic picture of pow

Last year The Pulpit received complaints that it published no sermon for the Festival of the Reformation. Its editors, in response, planned one year in advance. Each placed his own sermon of 1957 in a desk drawer. After ten months only this one survived; it was preached by Dr. Marty for Twelfth Reformation Vespers at Rockefeller Memorial Chapel of the University of Chicago on Reformation Sunday, October 27. The preacher is a Lutheran clergyman who is a member of the editorial staffs of this magazine and the Christian Century.

hich even the largest-scale observances of this pe must suggest to the world's principalities and wers. Of course, to be moved by the sight of this rspective upon ourselves is not repentance. It is more than the kind of conscience which H. L. encken defined as the "inner voice which warns that someone may be looking."

Here is the point: when good sense and a gra- ous God help us shed this illusion of power we n rejoice in the reality that the transcendent wer does belong to God. This was Paul's concern setting the ideal for the church by pointing to s own frailty. Now we can understand why the ew Testament often connects repentance with y and why a repentant Reformation is a rejoic- g Reformation. For we shall find our joy cen- red in the eternal security of God's own power d, in the words of the Psalm of the day, we need t fear because God is our refuge and strength—e Lord of hosts is with us.

Earthenness Written All Over

We shall speak secondly of treasure, *but we have is treasure in earthen vessels.* In those words aul was not simply speaking of his physical ailty. He liked to remind Christians: "in my esh I complete what is lacking in Christ's afflic- ons for the sake of His body, that is, the church." n this body we are connected with the earthenness Paul's own.

That means that the Church of Christ bears not nly the marks of power and glory but also of umility and suffering. It shows forth Christ's "dy- g" in a fellowship of sufferings and weakness. his is so often hidden in our self-glorying on eformation Day. But, as St. Augustine reminds s, "It is still night" in the church. It is still night -this calls for repentance as we acknowledge our art in the failings of the past, present and future f that suffering church which, again in Augus- ne's words "must lament under many miseries in ne darkness of the time of her pilgrimage."

The past: we repent for the necessity of Refor- ation and of the Reformation, not in the hollow nd dilettantish sense which some "catholic" Prot- stants urge, that we wish it had never happened. ather, we repent for our own late-day participa- on in its shortcomings and incompleteness. When e look at the mass of separated Roman Catholic hristendom we must admit with a Danish theo- gian, that "the wound which was suffered because f the Reformation . . . is ever open." When with isinformation, mistrust or malice we rend the round we do well to borrow a prayer from Rome self: "We pray thee, O Lord . . . keep us from ny fault that might estrange us yet further." And, eeping our critical senses about us, we respond to ll sincere calls for reunion.

The present: we repent for the present state of he churches, recalling with Werner Elert that every single member of the Christian community s accountable for the deeds and omissions of the whole."[1] So we repent for our pettiness, our resentment, our shortsightedness, our lack of vision, our slowness to forgive in the church today.

The Depth of Repentance

The future: we repent for the incompleteness of the Reformation in its fragmentation and dividedness and we resolve to work with new vigor with Christians no matter how they are "denominated" to manifest the unity of Christ's whole church. In short: we have the earthenness written all over us. It does no good to "compound for sins that we're inclined to, by damning those we have no mind to" this day. We have heard a voice of law accuse us. Without this the gospel's power cannot ring true. Without this we cannot share the joy of the Reformation. Without this our participation will be shallow and ersatz. W. H. Auden implies that the sons of the Reformation do not share the reformer's depth:

> "The just shall live by faith . . ." he cried in dread
> And men and women of the world were glad
> Who never trembled in their useful lives.[2]

Now we are ready to see the inside of this earthen vessel and we can rejoice that, indeed, we do have a treasure. Paul was convinced of this. He would have little to do with those Protestants who urge that because our vision is partial and limited and our truth is fractional, we therefore have no truth at all, that we merely slide and skid on greased skillets of relativism. The vessel is earthen—but it does contain a treasure.

St. Paul describes it: "For it is the God who said 'Let light shine out of darkness; who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." God still, through his word, shines in our hearts to give joy to a repentant church. God who had once called order out of chaos and light out of darkness also shone into Paul's heart with the splendor of a light from heaven. This changed him. The law which accused and annihilated him was replaced by the good news that completely reoriented him and gave him light and life.

This is the treasure: the unsearchable God in a pageant of glory revealed himself in the face of his suffering servant on the cross and in the Resurrection. The glory of God is his saving power exhibited to us in the face of Jesus Christ. Luther echoed this in one of 95 theses: "The true treasure of the church is the holy gospel of the glory and grace of God."

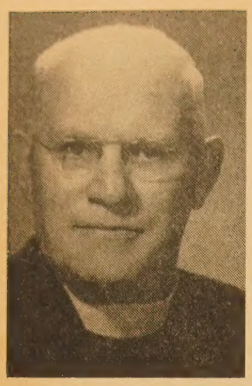
Ourselves the Servants

We move from power and treasure to service, to see, then, how a repentant church observes the Reformation. *For what we preach is not ourselves but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.* As individuals, as institutions, as churches and organizations and denominations we preach ourselves by word and by action whenever we create illusions of power and whenever we forget that we are earthen vessels. To

(Continued on page 21)

[1]Werner Elert, *The Christian Ethos*, Carl J. Schindler, translator (Philadelphia: Muhlenberg, 1957). Used by permission.

[2]W. H. Auden, "Martin Luther," *The Collected Poetry of W. H. Auden* (New York: Random House, 1945). Used by permission.



By Gerhard E. Lenski

TWENTY WORS

OURS is a day of sermonic abundance. It may also be characterized as the day of the well-satisfied preacher. Only a small proportion of our total population hears the customary Sunday morning message from the pulpit—about 20 per cent, the statistician says. A still smaller proportion gets anything out of that message. All that does not daunt our little preacher. With complete abandon, with clocklike regularity, with a measure of pomp and pride, he preaches and he preaches. One wordy utterance after another falls from his lips. Too often the whole performance loses any semblance of reality and degenerates into a mechanical pattern, an artificiality, a banality difficult even for the most sanctified to accept with profit or patience.

A good bit of the trouble centers in the system that has been set up and made sacrosanct. Sunday, of course, is sermon day. The hour—11:00 A.M.; the place—the church. Our preacher must fit himself into this arrangement, willy-nilly. He must do so fifty-two times a year. He must conform to certain prescribed rules which he may have had no part in making. In the one instance he will be robed, formal, liturgical. In another he will dispense with ecclesiastical vestments and liturgical embellishments, allowing his spirit and that of the Holy Spirit freer play. But what if it happens there comes a time when the spirits (his and the holy one) are not cooperating, when he, Mr. Preacher, does not feel like preaching at all? What if nothing is stirring in his soul, crying out to be said? And what if, on some Sunday, the very sheep most needing to be fed have all gone picnicking or sunbathing, leaving only a handful of over-fed oldsters to consume the rich homiletical repast that has been prepared? All this has little bearing on the case. Because the time to preach has come, preach our hero will, prodding and pushing himself to his effort the appearance of sincerity and rea

A further source of trouble lies in the high mands that preaching imposes. Preaching d with values of highest worth, with matters of mate concern—as Paul Tillich might say. Pre ing is more. It is the proclamation of the mig acts of God wrought in Christ for man's salvat So says our New Testament expert as he rem us of the apostolic preaching tradition and of fact that our modern pulpiteer is presumed stand in that tradition. Preaching is comfort the afflicted and affliction for the comfortable. version of the case, emanating from an Old tament interpreter, would tell the aspiring prea that he must honor the prophetic as well as apostolic preaching tradition and do so in the s and after the manner of Isaiah, Jeremiah Amos. Preaching is a manifestation of the In nate Word through the written Word by mean the spoken Word. This, from one of our best m ern preacher-theologians and given us for the gu ance and instruction of his fellows in the G Cause. All these versions of preaching are high a Himalayan sort of way. All make tremend demands. All presume spiritual insights, exp ences and gifts which history tells us are gran only to a chosen few. How, under these circu stances, is our hurried, harried preacher of too to measure up, to comport himself well, to sti hardened generation to repentance and to souls for God?

Spoiled Without Criticism

Our little preacher is so often a problem himself as he tries with his preaching to solve problems of others. So seldom does he get the cr cism he himself needs. Those who like him list to him and then often proceed to spoil him w their too-abundant praise. Those who do not li him seldom say so to his face. They simply stay home on Sunday morning and give plausible e cuses to cover their absence. The preacher's w is seldom of any real help. Love is not only lon suffering and kind, but it is also often blind. Af all, the preacher's wife, "poor wretch," must li with this very important personage, this holy m of God, and so what can she do but try her be

GERHARD E. LENSKI, *pastor emeritus of Grace Lutheran Church, Washington, D.C., which he served for thirty-two years, is now professor of systematic theology at Pacific Lutheran Theological Seminary, Berkeley, California. Dr. Lenski has studied at the Lutheran Seminary in Columbus, Ohio, Union Seminary and Columbia University in New York, and George Washington and American Universities in Washington, D.C. He began his ministry as assistant pastor of St. Mark's Lutheran Church, Butler, Pennsylvania, and then served for two years as chaplain in the U.S. Navy.*

"How Great an Army Doth Surround" the Battle Weary Preacher!

PREACHING FAULTS

ith many yieldings to work out a formula for mfortable adjustment? Little Willy is more outoken when, squirming in his seat, he whispers d asks: "Daddy, isn't Dr. Bigbuzz almost rough?" But what a coward Daddy proves himlf to be when he does nothing more than whisper ack and say: "Yes, Willy, he's through all right. e was through ten years ago. The whole trouble the poor bird doesn't know it." The deeper ouble is that criticism of this kind, frank and ndiluted, seldom or never reaches the ears of the everend gentleman who needs it.

The preacher, like the good bishop in T. S. liot's play *Murder in the Cathedral*, has his speial tempters. In ways still subtle and successfully ubversive, these tempters manage to murder the ffectiveness of the sermon as realistically as the nights did the bishop before the altar. Someone as listed the modern three as the temptation to *hine*, the temptation to *whine*, the temptation to *ecline*. Combined or operating singly, they do anage to invite what the bishop calls the last reason, that is "to do the right deed for the wrong eason," or, as the bishop further declares, to aneuver one's self into the position of serving the reat Cause in order that the Great Cause may erve you.

Enough, for the present, of these reasons for reaching being plagued with faults, though, to be ure, other reasons might easily enough be found. What now are these faults, the worst, the commonest, the ones most needing exposure, correction nd removal?

Delivery

Under the general heading — *Faults Found Chiefly in the Sermon's Delivery*—the following ix are offered as being most obvious and most in eed of correction:

(1) Unclear speech.
(2) Unrefined speech habits.
(3) Wordiness.
(4) The habit of explaining the obvious.
(5) Overemphasis, mistaking noise for sense.
(6) Lack of onomatopoeia, the failure to give color, expression and meaning to the spoken word.

In practically all instances the value of the sermon is conditioned by its delivery. A poor sermon well delivered is always likely to be more effective than a good sermon poorly delivered. Clear, clean speech in preaching becomes an unqualified necessity. All this should be perfectly obvious from the beginning. And yet one is dismayed at the number of presumably well-trained preachers whose speech habits are faulty to the point of distorting and obscuring the meaning of what they are attempting to say. Dr. Gould Wickey, who has been holding preaching institutes in various sections of our land in the interest of better preaching in the Lutheran Church, is entirely right when he insists that the church needs to bother less about her preachers knowing the fine points of theology and that she needs to be far more concerned than she is to have preachers who can use the King's English in a way that will make intelligible the theology they already know.

Many preachers have faulty speech habits and many are notoriously wordy. They know the service must have a proper length and so they fit the sermon to that length regardless. Very often, because the preacher does not happen to have some soul-shattering truth to propound, the commonplace one he does have must be unduly expanded. What could be said well in five minutes becomes a tiresome exposition that requires twenty.

Construction

A second group of preaching faults is found in the *Area of Sermon Construction*. The following are singled out for attention:

(1) No subject—no object.
(2) No cumulative organization of ideas.
(3) Lack of imaginative treatment.
(4) Lack of factual background.

Again we deal with elementary matters which should have been cared for before our preaching candidate entered the seminary. But once more extended sermon analysis reveals this has not been done. The result? A poorly constructed message (it probably was never written out at all), difficult to deliver because of its disorganized ideas, ineffective for the simple reason that it never had any real purpose behind it from the beginning. A typical example is the chatty, prettified sermon in

which the preacher tells us about his recent reading, his last trip to Europe and last week's discussion with Senator Sorghum in Washington. What does the Bible say about man? What is God's will for my life? What is the Christian gospel? These great truths flowing from Christianity are superficially dealt with or treated as inconsequential altogether. Even history's time-honored lessons which might become a basis for the sermon's appeals and affirmations are disregarded in favor of clever stories glorifying the preacher and demonstrating his erudition, his kindness, his resourcefulness.

Preacher's Personality

A third group of preaching faults will be found to be more elusive than the foregoing. They may be classified as six in number and designated as *Faults Rooted in the Preacher's Personality*. They are the following:

(1) Sanctimoniousness.

(2) The Apologetic Attitude (Mr. Milk-Toast in the pulpit).

(3) The Pontifical Attitude ("When I ope my mouth, let no dig bark").

(4) Negative Mindedness (Dr. Protestant gone to seed).

(5) The Frivolous Attitude (The Story Telling Parson).

(6) The One Track Mind (Generally the Preacher with a pet peeve).

When it comes to correcting the preacher's faulty personality something more than "self-help" is needed. Even Dr. Wickey's preaching clinics and Canon Wedel's College of Preachers in Washington, D.C., both so useful in correcting the most obvious faults of young preachers, will hardly suffice. Here, if he is to be helped, the preacher will have to be listened to over a period of time, studied and analyzed carefully. What is his disposition and spirit? What does he say by his demeanor, his manner and his mannerisms? What is the overtone and the undertone of the sermon he delivers? Is he affected? Does he tend to be an exhibitionist and a prima donna? Is he a chancel-prancer? Is that smile of his genuine or is this a Cheshire-cat smile? When he says, "My dearly beloved in the Lord," does that mean that he really loves us or is this only so much applesauce stewed up for the occasion? When he argues at length in behalf of the doctrines of the faith does that mean that he is really sure of them or is this the case that he is not sure and is now trying to convince himself more than us?

Good preaching will always be cast in a fearless mold and it will dare to offer castigation in the face of danger. But preaching that specializes in castigation is not good preaching and the preacher so inclined himself deserves castigation. Good sermon illustrations will always be helpful in good sermonizing, but the preacher who turns the sermon into an orgy of story is a sanctuary nuisance, especially when his stories are contrived and artificial, too neatly nice ever to be true. Some preachers, aiming to speak with authority, become ultrawise and little popes in their pronouncements. What t think and know is offered as though it were m important than the Sermon on the Mount or Ten Commandments. The pontifical attitud here is a pit that is deep and well-hidden and m there be who fall therein. As for the one-tr mind and the preacher with a pet peeve, need take time to fingerprint this culprit when, sim by reviewing last month's sermons and then lo ing into the mirror, he can quickly be identifi And how often does it not happen that indulg in his pet peeve, our holy preacher has not a w to say about the sins that destroy men and nati and about the Savior who has come to save all happily He may!

Cardinal Errors

A final category bears the superlative tit *Worst Preaching Faults of All.* Here we have o four. Though few in number, their seriousness c hardly be overemphasized. They are listed in t following order:

(1) Lack of gospel content.

(2) Lack of relevance.

(3) Lack of love.

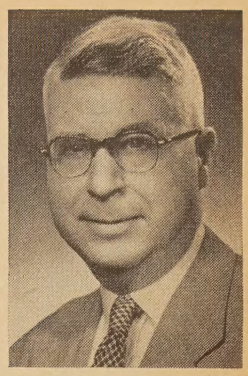
(4) Lack of sincerity.

Preaching, if it is to be true to itself historical traditionally and scripturally, will always be gosp preaching. It will be kerygmatic, eschatologic apocalyptic and also existential. To be sure, it w not confound the humble listener with these hi sounding theological terms, but it will continua confront him with the great truths for which the terms stand, with the fact that the Eternal G has broken into history, with the imperious d mands life's brevity set between the eternities i poses upon us, with the individual's need of maki an objective salvation subjective and real. This not to say that the sermon must be nonintellectu or marked with perfervid emotionalism or sh through with a Billy Graham kind of evangelist appeal. Much rather is it to declare that each se mon will approach the modern problem with th mind of Christ. It will invite the hearer to acce Christ's solution for that problem. It will pre home by ways direct and indirect the insiste question: "And what now do you think of th Jesus who is called the Christ?" Preaching th does not do this does not deserve to be call preaching. Certainly it is not to be designated a Christian preaching. Lack of gospel content wi always be a serious preaching fault in the Christia order of things, a serious one, a fatal one.

Preaching imbued with gospel content needs t be made relevant. It must be presented in such way that the doctor from Harvard and the pro fessor from Oxford together with Joe, the plumb er's helper and Minnie the maid can both grasp and be grasped by it. Each in his own place, in h own heart, must be made to feel that the messag is true, so true that convicted inwardly he or sh asks: "Lord, is it I?" Once again we deal with simple fact scarcely needing proof or demonstra tion, yet one which is violated in thousands c

(Continued on page 22)

Barnabas, Son of Encouragement



Portrait of a Good Layman

By George W. Kiehl

BECAUSE the sun shines so brightly, we can not see the stars in the daytime. Because the Apostle Paul shines so brightly in the New Testament, some of the other great Christians of the Apostolic church are obscured. One of these was a man named Joseph, surnamed Barnabas. Not a little of the astonishing progress of the church in its early years was due to his wisdom, open-mindedness, devotion and spiritual power.

When the Apostle Paul is held up before laymen as an example, I have sensed that some feel that he is so far ahead of them in Christian experience and grace that they cannot hope to emulate him. We may all therefore be the gainers on this Laymen's Sunday if we look at the mind and spirit of Joseph Barnabas, who was for a time very closely associated with Paul.

One of the finest sentences in the Bible is written of him: "He was a good man, full of the Holy Spirit and of faith." That may not seem so remarkable until you discover that the biblical writers were much more sparing in their use of adjectives than we, who are accustomed to being drenched constantly by the descriptive deluge of the Madison Avenue copywriters and hucksters. Nowadays a man who is respectable, has a pleasing personality and is easy to live with is the one usually thought of as a "good" fellow, especially if he has a smile and a joke for everyone and does his share of standing treat.

But the biblical writers were more chary of applying the adjective "good." You recall how Jesus once rebuked a man for addressing him as "good Master," not because he repudiated the title but because the speaker had bestowed it so lightly out of conventional politeness.

When Luke described Barnabas as a good man, he did not mean that he was perfect. No man is perfect. There were occasions when Barnabas and Paul disagreed, occasions when Barnabas' judgment at least may be questioned. When Luke called Barnabas a good man, he was surely thinking of the whole tenor of his life—the great, absorbing, all-controlling tendency of his being. In that view Barnabas was a good man.

To make his meaning clearer Luke adds that "he was full of the Holy Spirit." This indicates his motivation, explains his constructive attitude and his noble deeds. It would be folly to suppose that a man could exhibit the attitude and produce the works of a Barnabas guided only by his human wisdom and initiative. Only a man in whom the Holy Spirit dwelt richly could consistently move on such a high level of thought and action.

Barnabas was full of faith as well as of the Holy Spirit. More accurately he was full of faith because he was first full of the Holy Spirit, for faith is one of the evidences of the power of the Spirit in us. There is no evidence that Barnabas had ever seen Jesus, but there is abundant evidence that Jesus was real to him, that he knew him as his Savior and that Jesus' claims had top priority in his life. Although the church was still in its embryonic stage, surrounded by the atmosphere of a pagan world, Barnabas was sure of the cleansing, healing power of the gospel and of the ultimate triumph of God's righteous rule on earth.

Let us look for the basis of Luke's statement that Barnabas "was a good man, full of the Holy Spirit and of faith." Because Luke did not put it all down in one place systematically, we shall have to gather it from various parts of the unfolding story in the Book of Acts. We shall also have occasion to see him through the eyes of Paul, who wrote about him in a couple of his letters.

Unselfish Generosity

The first time Luke mentions Barnabas in Acts is to tell of his generosity. He was caught up in the ideal fellowship of the early church in Jerusalem. He shared in that outburst of brotherly love characterized by sharing their property with one another in accordance with need. They practiced Christian communism. It was not the Communism that has enslaved hundreds of millions in our time, based on force, fear, hatred, and materialism that denies God. It was a voluntary communism based on brotherly love and fellowship in Christ. In this ideal Christian fellowship no one counted his possessions as his own but held them at the disposal

---

GEORGE W. KIEHL *has completed his sixth year as minister of Brighton Road Presbyterian Church, Pittsburgh. He also served churches in Tiffin, Ohio, Newell, West Virginia, and Fort Wayne, Indiana. Mr. Kiehl is a graduate of Washington and Jefferson College and The Western Theological Seminary, Pittsburgh. He has done post graduate work at the University of Edinburgh, Scotland, and at the Universities of Heidelberg and Tuebingen, Germany.*

of the Christian community wherever there was need. So Barnabas "sold a field which belonged to him, and brought the money and laid it at the apostles' feet."

Barnabas had mastered his possessions; they had not mastered him. A man who is mastered by his money and property is a slave indeed. And a man may be mastered by a few hundred dollars as truly as by many millions. Even a man without possessions may become a slave to his covetous desires.

A man who has mastered his money has gone a long way toward a complete and right mastery of life. A man who has developed a sense of Christian stewardship and who regards his possessions not as his own but as God's, who has entrusted them to him for a time to be used for the good of mankind, is likely to be right and Christian in his other attitudes. But the man who lacks a sense of stewardship is likely to be lacking or warped in other areas of life. Some people have thought it strange that Jesus had so much to say about money and possessions. It was because he unerringly put his finger on the source of so many weaknesses and evils in man's character. "He knew what was in man." Barnabas' sense of Christian stewardship and attitude of unselfish generosity in the cause of Christ was one strong evidence that he "was a good man, full of the Holy Spirit and of faith."

Open-Minded toward Truth

The second time Barnabas appears in Acts is when Saul, who had been so viciously persecuting the Christians, returned from Damascus and his conversion experience, and attempted to join the Christian community in Jerusalem. But they were afraid of him, and you could not blame them. Perhaps this was some trick by which he would worm his way into their confidence, learn their secrets, and devastate them afresh. It was a critical moment in Saul's life. Remember his preconversion disquietude of mind and spirit. Then came the shattering experience on the Damascus road, followed by the pain of adjustment to a new way of life. Now the disciples in Jerusalem refused to receive him, to believe him, to give him a chance. What a disappointing, disillusioning experience!

But then came Barnabas to the rescue! "But Barnabas took him, and brought him to the apostles, and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he preached boldly in the name of Jesus." Barnabas saved the day for Saul—and for the church! He was open-minded and willing to take a chance when others were afraid. He stood sponsor for Saul, and from that time on Saul mingled freely with them and preached boldly "in the name of the Lord."

We need more people like Barnabas, open-minded and responsive to truth from unexpected and even unwelcome quarters. His generous nature found something good in this ex-persecutor. He was ready to recognize that God might use a most unlikely person for his high purpose. In sponsoring Saul, Barnabas gave evidence of his faith both in God and man and of his being open to the lea of the Holy Spirit. We need more people in church who are willing to see good in unli characters and are willing to take a chance on man nature being changed by the power of Spirit, people who will not be discouraged by appointment but will keep on in the faith that are born anew.

Then there came a new turn of events in infant church. The church had begun as a m ment among Jews. Barnabas himself was a Jev Cyprus living at the time in Jerusalem. When secution scattered the Jerusalem Christian c munity, some of them went as far as Antioch Syria, the third city of the Roman Empire. Th the gospel was preached to the "Hellenists." usual understanding is that the Hellenists w Greek-speaking Jews who had adopted Gr culture. However, New Testament scholars pretty much agreed that those who are here scribed as Hellenists were not Jews but Genti The result of this preaching to them is stated: great number that believed turned to the Lor This preaching to Gentiles was unauthorized by church officials in Jerusalem. With their Jew prejudices it was unwelcome news to some of the

So, they sent Barnabas to Antioch to look i this affair. And Luke reports: "When he came a saw the grace of God, he was glad; and he exhort them all to remain faithful to the Lord with stea fast purpose. . . ." Here is surely the sign of a gre and good man. He could see goodness in a n movement even though it was against his prec ceptions. He was not only a Jew but a Levite. Th is, he had a vested interest in preserving the clusiveness of the Jewish religion and its ceremon observances and in keeping the Christian moveme within its bounds. It is a triumph to recognize t grace of God under new forms; it is a still great triumph to hail it with rejoicing. Barnabas w open-minded enough and great-spirited enough rejoice when he found Christianity breaking out a new form which was dead set against his Jewi preconceptions.

And his encouragement of those Gentile Chri tians did not stop with a few well-chosen words an a pat on the back. He went to Tarsus, found Sau and brought him back to Antioch. There the worked together a whole year, "and taught a lar company of people," and there "the disciples we for the first time called Christians."

Humble and Free from Envy

Do you and I recognize goodness and truth new and unexpected forms and places? We live in time of ferment when many things, including form of church life and work, are changing. Do we hav the openness of mind to recognize the working God's Spirit even in the face of our preconception of how He should work and our prejudices abou who should be the recipients of His grace? Do w have the greatness of spirit to cheer on those wh are working in ways strange to us, even to pitch i and help them along?

Barnabas was a Christian long before Paul. H

as a man of importance in the church while Paul as still hated and feared. When their names ap- ar together in the church in Antioch it was "Bar- abas and Paul." When they went on their first issionary tour, it was still "Barnabas and Paul." hen they came to Lystra, they were God's instru- ents in curing a man who had been a cripple from rth. The people said, "The gods have come down us. . . ." Barnabas was evidently the more impos- g in appearance and the nominal leader, for they lled him "Zeus," the greatest of the gods. They lled Paul "Hermes," the patron of oratory.

But later when their names are coupled, the rder is reversed. It became "Paul and Barnabas." pparently Paul began to overshadow Barnabas. ow did Barnabas take it? There is no trace of alousy or envy on the part of Barnabas. Appar- tly he recognized in Paul a man who was his perior in ability and leadership. He seems to have een perfectly content to be overshadowed if only he gospel could be more effectively propagated.

Now that is the sign of a great and good man. A an may be brilliant, clever, witty, a fluent speaker, ut if he is envious of the success of another, he is small man. There was never a murmur of envy rom Barnabas when he had to play second fiddle o Paul. Rather, he did everything in his power to trengthen Paul's hand.

That does not mean that they saw eye to eye in verything. In his letter to the Galatians Paul re- ates that when he was fighting the toughest battle n the early church, the struggle to free the Gentile Christians from conformity to Jewish legalism, in ssence, to determine whether Christianity was to e bound up as a sect of Judaism or was to be free o stand on its own feet, in that crucial struggle hen Paul had to stand and slug it out face to face ith no less a figure than the Apostle Peter, even Barnabas was swayed to the side of the Judaizers.

And then there was the sharp contention be- ween them over John Mark. He was a cousin of Barnabas and went with Barnabas and Paul on heir first preaching tour. But Mark did not stick t out; he quit and went home. Then when Paul nd Barnabas were preparing to make a second our, Barnabas wanted to take Mark along again. But Paul would not hear of it. Very likely Paul was still "burning" because Barnabas had not stood olidly with him in his struggle against the Ju- laizers. Their disagreement now was so sharp that Paul took Silas and went his way while Barnabas ook Mark and sailed to his native Cyprus.

Here again Barnabas' faith in his fellow man seems to have been vindicated, for Mark made good. From references in his letters it is clear that Paul recognized that Barnabas had been right in giving Mark a second chance; indeed, it appears that the story had a happy ending with Paul, Bar- nabas and Mark coming to friendly terms.

Barnabas was anything but a wishy-washy char- acter; he was humble and not envious of another's success. Such humility is a virtue in neither great demand nor supply these days. It is so utterly dif- ferent from the spirit of our times. We are bathed in bluster and ballyhoo. Competition is keen, and we feel we must blow our own horns or no one else will. Yet I wonder. Some years ago a man whom I knew well died. He was characterized above all else by simplicity and humility. During his life not many seemed to be attracted to him. Yet when he died, hundreds came, some a hundred miles, to pay their tribute. And one much more exalted in his profession than he said of him, "He was the best man I have ever known." Another said, "He was a good man; he reminded me so much of the Master." Perhaps humility is a much greater force than we think. "Blessed are the poor in spirit," said our Lord, "for theirs is the kingdom of heaven."

Evangelist and Missionary

Barnabas had received the good news of Jesus Christ, but he was not willing to be a recipient only. He must share it. He thus demonstrated that he had a clear understanding of the gospel and had caught the spirit of his Lord, who came not to be ministered unto but to minister, not to keep his life to himself but to pour it out and give it away.

His name was originally Joseph but the apostles added the name "Barnabas." It has been variously translated as "son of prophecy," "son of exhorta- tion," "son of consolation." These all bear witness to his ability and readiness to preach, teach and apply the gospel for comfort and for stimulation. But best of all is the translation in the Revised Standard Version, "son of encouragement," a man who gave fresh courage to others by sharing the good news of Jesus Christ.

What greater encouragement can you and I give than the encouragement we have received from Jesus Christ—that this is our Father's world, that he is so concerned for our welfare that he sent his only Son to suffer and die for us, "That though the wrong is oft so strong, God is the Ruler yet," that He who has made us will not leave us in the dust but will raise us together with Christ in power and great glory, that "Jesus who died shall be satisfied, And earth and heaven be one."

That is the gospel we have to share with our neighbors, that is "the story to tell to the nations." If that is not a message to encourage all men, then nothing will. We must all become Barnabases—sons of encouragement. He was evangelistic and mis- sionary to the core. He saw Jews and Gentiles in need of what he had received. He shared it with the people of Jerusalem and Antioch and Asia Minor and his native Cyprus. We see people in need of the fundamental encouragement right here and all over America. If we read and listen with any imagination, we must see that the world is in dan- ger of blowing itself to bits for lack of this gospel of encouragement.

We cannot all be great and brilliant men like Paul. What the world lacks now is not so much brilliant men as good men, men whose whole tenor of life is goodness, men of unselfish and generous spirit, men open-minded to truth and broad-gauged in their attitude toward other men; men who are humble, men who are Christian evangelists and missionaries—in a word, Barnabases, men "full of the Holy Spirit and of faith."

Key to Courage

By Robert John Versteeg

FEW of us live up to our capacity. We live just a fraction of our possible lives. In an emergency, we may discover in ourselves unexpected strength. We soon slip back in the daily routine to a level well below our potential. Everyone knows that "four-cylinder feeling." Why this waste of human resources? This is irresponsible stewardship. This impoverishes us, our society, our human race. This impoverishes the Kingdom of God. Why do we go around only half alive?

A primary reason is that we live too much like men in the grip of anxiety and too little like men who trust in the everlasting arms of God. One writer says: "We suffer from a wholesale loss of nerve." We fail to develop full power when the engine is clogged with too much caution.

At Gettysburg they collected abandoned muskets —27,574 of them. Twelve thousand had been loaded a second time before the first charge had been fired. Six thousand held from three to ten unfired loads. Down the muzzle of one gun had been rammed twenty-three separate charges! We can understand how men may be paralyzed by panic. We ourselves spend much time loading. We, too, have unfired charges.

What is the key to courage? How may we set unused power free? The key to courage is commitment. "Many men have the right aim in life, but never pull the trigger." Commitment is pulling the trigger.

A boy home from Sunday school told his parents, "I went into the big church this morning." His father said, "You didn't go all the way in?" "Sure I did! How can you go just part way into church?" Sad thing is, many adults have *found out* how you can "go just part way into church."

Methodists drive into church membership on a four-wheeled promise: "I will uphold my Church with my prayers, my gifts, my attendance, my service." If we go flat on one of those promises, our church membership bogs down. You have seen church members trying to run on the rims! Our church cannot move forward if we deflate any o of them—praying, giving, attending or servi Going part way into the church reduces effecti power. You remember that tribe of Germanic wa riors who went down to the river to be baptiz and held their sword arms up out of the wat That sword arm has proved a deadly Achilles' he Going part way into the Christian life is about effective as a twelve-foot leap over a sixteen-fo chasm.

All the Way

Frank Sinatra sings a pleasant ballad: "All t Way." How can we expect results from a religio to which we give less of ourselves than we will gi to romantic love? How can we expect to live at o best if we are not living for something which *d mands* our best? No man straps on full battle ge and races to stations if the trumpet has an unce tain sound. What is the matter? Has life lost its im portance? Are we not living for something urgen

They were taking an English murderer to th scaffold. A minister was there to speak the com forting words of religion. The condemned ma whirled on him: "Do you believe that? Do you be lieve that? If I believed that, I tell you I'd crav across England on my hands and knees over broke glass to tell people about that!"

If halfhearted commitment takes the stuffing ou of personal devotion, churchmanship, our ministry then does it not also stand to reason that partia commitment restricts us to partial living? Hov often do we give *all* of ourselves to an enterprise

Maybe this is because we are not really con vinced our objective is valuable. After all, wh should a man give all of himself if the gain doe not justify the expense? We cannot live magnifi cently for pettiness. We must believe in our pur pose. It must be true. It must merit our absolut trust. What could be so sad as to find we have spent our lives for that which does not satisfy? I it is not sterling—so that a man may feel it greate than himself and himself greater because of it— then a man will be more concerned for himsel than for his cause. There will be no whole-souled high-hearted hazarding. Here fear gets its grip George Eliot, writing of the motives of men, said: "Fear of consequences is . . . one form of egoism."

ROBERT JOHN VERSTEEG, *whose sermon was chosen by The Pulpit as the 1955 Seminarian Sermon of the Year, is now in his third year as pastor of The Groveport Methodist Church, Groveport, Ohio. He had previously served one year in Marietta, Ohio, after graduating from Ohio Wesleyan University and Garrett Biblical Institute in Chicago.*

aus caution doth make cowards. But a complete ve will cast out fear. We need to find a treasure r which we will gladly spend everything. What rofit if a man gain the world and lose his soul? irst, make certain the prize rates the risk. Our ouble may be that our goal is not anchored in e deep parts, but only standing in a puddle. here is nothing there to dive into.

This is the open secret of Jesus' life. With every nce of his blood he believed God's love made man beings precious. He would redeem them at e price of his own life. Only such supreme urncy is worth all of ourselves; and such supreme rgency *is* worth all of ourselves!

Burying the Boat

Decision must be backed by determination. Columba is the name of a sixth-century missionary ho set out to evangelize northern Scotland. The dventure, because of the ferocious Picts who lived here, was dangerous. Columba and twelve men ailed to the nearby island of Iona. The first thing ney did was to bury their boat.

Those men heaping rocks and stones on their oat were burying their fear and building a monument to faith. It shows their wryly realistic appraisal of their own weakness. At the same time it hows their resolute faith in God's power. Trust themselves with a seaworthy boat? They knew hat so long as there was a way out, they might ometime just be weak enough to take it. They *new* their fears. But they were not content with hem. They took the decisive step to outwit anxiety. By a final commitment they forced on themelves a desperate courage. They discovered a heltered valley, soil to raise crops, material for uilding. They found opportunity to help occaional visitors. Those few were soon many returning o ask about this desirable life. So a boatload of brave men brought Christ to Scotland.

Contrasting this is Kublai Khan, in the thirteenth century, asking for a hundred Christian missionaries to come to China. Two were sent. They turned back when the going got hard. Ever since, the church has been fighting to make up hat opportunity lost by men who took the way out.

The way to save pennies is to get a bank and throw away the key. Our nerve is sapped when we know we can back out. How can we imagine we will do our best at anything when we put one tentative foot on the island and keep the other foot in the boat? We never know what we can do until we have to do it. We live below potentialities because in a corner of our mind we keep the possibility of withdrawal. The enterprise loses its all-or-nothing urgency. We do not give our all; we do not do all we can.

Here is a couple whose marriage is in danger. The first thing they think of is a way out—divorce. No wonder they never win through! No wonder their problems lick them! They run for the boat! We must take seriously the vow we swear before God: "Till death." Let that promise bury the possibility of divorce. If we are committed to stay in all the way, we will use the resources God provides. We will grow characters tall enough to turn the stumbling blocks to steppingstones.

This is why there is real hope that we will win peace for our world. Is war a way out? Yes; *all* the way out! Not retreat, but blasting the boat out of the water with all hands lost. Peace now is all or nothing. We will inter our weapons. We will commit ourselves to stay all the way for peace. We are seeing it happen, slowly, but hopefully. If only we permit no madman first to blow up the island! We have never before won permanent peace. We have never before been placed permanently in a position where there was no way out. We *must* find the sheltered valley.

This applies intimately in our personal lives. If we think we *ought* to do something, let us place ourselves in a position where we *must* do it. Let us bury the boat. We do not use our full strength because we do not make it necessary. We have not begun to explore and to exploit the power God has available for us because we have not put ourselves where we had no other choice but to discover it.

The Way Through

Many of us never find a refuge and strength, a present help, until some time of trouble. Then we straightway forget. Every year brings a newspaper story of some miser who has lived miserably, like a pauper, meanly, dying neglected, ill-clad, undernourished in some hovel. In the room they find a fortune—bonds and bills stuffed into the cracks. Foolish? How foolish we, to subsist so skimpily when we have access to the unsearchable riches in Christ Jesus!

We know the person we want to be: the person Christ believes we can be, the person Christ will help us to be. We commit ourselves to that all the way. We decide that there is going to be no backing out. When problems and obstacles block us in —and they will!—there is no other way to go but through. We will not give up. We are in this to stay.

Shakespeare painted Richard III an even more vicious villain than he was—and that was plenty! Richard determined to pluck down the crown. He was mistaken in his values. He was wrong to think there was nothing else in the world for him, wrong to think the throne worth everything. Only the gospel is the pearl of great price. It is better to be a servant of the Lord than a ruler of kingdoms. To say all this is only to say that Richard is what he is, a villain. If his aim was base, at least Richard believed in it enough that he went all the way to stay all the way. Evil can have the courage of its commitment; good had better match it in determination to grasp the crown of life. One name you cannot call this villain is "coward." In the climactic bloody battle, Richard "enacts more wonders than a man." He cries that now to him a horse is worth all his kingdom. A lieutenant rushes up to the unmounted, blood-spattered king: "Withdraw, my Lord!" "Withdraw? Slave! I have set my life upon a cast/And I will stand the hazard of the die!"

This is the key to courage. It is up to us to use it to unlock power for Christian living: "I have set my life upon the cross, and I will stand the hazard of it!"

We talk about having a "courageous faith." Happy phrase! The best definition I know says: "Faith is right living in scorn of consequences." What is courage but the determination to dare in spite of fear or failure? Commitment ignites courage. Commitment means: pick the island worth the venture; land; bury the boat.

Have we been wasting our potentialities because we have not given ourselves to a challenge big enough to demand our best? Have we been half-living because we counseled with caution instead of courage? Heroes are made in battle. Have we been shunning the encounter? How many problems have had us hemmed in for a long time—personality handicaps, vocational indecision, tangled human relationships—because we have never driven straight at the person we want to be for Christ, never committed ourselves in an all-out, all-or-nothing, now-or-never attempt to achieve Christian solutions? Many obstacles disintegrate under the bold attack.

We Fall to Rise

What if the difficulty proves so tough it shatters the lance? In making the daring onslaught, we conquer the paralysis of partial commitment. We win confidence in our ability to strike, even if our first attempt is a strike-out! We clear the way for a new charge from a new angle with new weapons. We are in it to the end. Though right is worsted, we never dream wrong will triumph. We hold we fall to rise, are baffled to fight better. We will gain the self-respect of being better persons. We shall find our audacious faith tending to prove itself. We will discover new depths and heights of strength. Above all, we will have the joy of living up to our best for the Best. "The Happy Warrior," said Wordsworth, is he

> Who, doomed to go in company with Pain,
> And Fear, and Bloodshed,—miserable train!—
> Turns his necessity to glorious gain.
> . . . . . .
> But who, if he be called upon to face
> Some awful moment to which Heaven has joined
> Great issues, good or bad for humankind,
> Is happy as a Lover; and attired
> With sudden brightness, like a Man inspired.

I believe this world will be tilted on its axis by the impact of Christian men and women who declare their purpose and declare themselves. Eleven disciples turned their world upside down. When all their own strength was expended—more strength than they ever dreamed they had in them—they discovered God's power was working for them. That fountain never ran dry. It will make us better people. It will make a better world.

Martin Luther was on trial. The prosecutor thundered at him: "The pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you, a wretched worm like you? I tell you, No! And where will you be then? Tell me that. Where will you be then? "Then as now," said Luther, "in the hands of Almighty God."

A man committed to the hands of Almighty G can never be held down by the grip of fear. G is backing every man who strives to live a bet life. God is backing every man who flies over l work the white banner of honest service. God backing every man who gives himself to enrich l world. God is backing every man who tries to a Christ to his neighbor. God is backing every m who works to make his marriage a thing of endu ing, sacred beauty. God is backing every man w kneels down humbly to show his child what t love of God means. God is backing every man w hurls the stubborn ounces of his weight into t scales of this world for good.

If God be for us, who can be against us? W will commit ourselves. The resources, the courag the power will be there. When life's ledger is ca up, we will sign it: "Paid. . . . In *full!*" "I am com that you might have life, and have it more abu dantly."

Prayer

OUR Father, we seek to become aware of th presence, to lay hold of thyself within ou perception and to learn of thy wisdom.

Our actions reflect the decisions we continue t make. In all of our striving the aliveness of hop within us is that these choices may empower u with additional wisdom for the next encounter May the lessons we learn from living teach us s well that others may learn from us and that to gether we may implement our new insights in th totality of our living. In this, help us to be loyal t the reliability of truth.

As we are called in love with thee may we walk in peace with our neighbors and one another; a we behold the constancy of change in human rela tions may we reinterpret our successive conversions and apply their simple logic for the satisfaction of our deeper hungers; as we listen to the cries o the needy may we be liberal in our service; and as we become remorseful about faults in our contacts with other people may we seek their forgiveness and build a better relationship with them than we had before. For we would balance our living with sharing.

We are reminded that life continues under conditions favorable to it. We would that human creatures live consistently in harmony with the highest good they can acquire in a world which thou dost sustain for their good. Increase in beauty and fullness the traits and qualities within them. Grant, O Father, that little men may see more clearly the way to peace, that they learn to cope adequately with tensions and anxieties, that they build new structures which they need to live in love as children of a loving heavenly father. *Amen.—Thomas J. Pugh, Gammon Theological Seminary, Atlanta, Georgia.*

eligion Is Not Taught, Is Caught

The Religion of the Satisfied Customer

By A. R. Brink

EVERY man worships something, whether consciously or unconsciously. It may be a good spirit or an evil one, a cause or a country, himself or another to whom he pays divine honor. Moreover, the character of the object worshiped will not only express, but help determine the character of the worshiper. So the worship of the highest and the holiest tends to lift the worshiper into the highest and holiest personality which is possible for him to attain. As a man thinketh so he is. If mind and heart and will are given such moments repeatedly and in sufficient number, personality tends to transcend its former imperfect self. Worship, therefore, is not merely a duty and a delight; it is a tremendous power working in man. It means deliberate and intelligent effort to make explicit the supreme fact of religion: namely, the reality and nearness of God, to the end that God may be able to do for us, and in us and through us what he desires. The things which we put first in importance will make the difference in the way we handle each situation as it arises in our daily lives.

There is an ever-growing concern about the breakdown of the moral fiber of our country as a whole. Apparent to many is a growing disregard for the high ideals upon which our civilization is grounded. In as much as we, the church, all churches are dedicated to uphold and further these high standards, how can we feel other than that *we* have failed in some respect? And, if so, do we place the blame for this breakdown of high codes at the doorsteps of our religious leaders?

The Christian faith began with the disciples of Christ who were laymen. However, the fishermen, tradesmen and tent makers who made up the first century groups were hardly dead before the idea arose that some things are too sacred for the ordinary Christian to handle. Therefore a special order of Christians developed and took over — the "clergy." These persons were considered to have power to interpret the Word of God, to baptize and to handle the sacred elements in the holy sacraments. The clergy's monopoly of the church's ministries grew during the Middle Ages until laymen were reduced to mere recipients. Even forgiveness could come only from the clergy. Martin Luther saw how far the church had departed from the New Testament. One of the chief objectives of the Reformation was to restore the laity to their original status as "the people of God." Luther proclaimed the priesthood of all believers, so that every person could go to God directly without intervention, have access to the open Bible, and accept as a Christian his own ordination of God. As the church grew, its members specialized in different aspects of its work. Professionalism again came into the church to the point of paralyzing much of the lay activity.

The Apostolic church of the New Testament times was made up of groups of Christians telling and sharing what they believed about Christ. In the modern conventional church, we hire preachers to preach our sermons, singers to voice our emotions, evangelists to recruit our members while we are content to sit back and pay the bills. And some of us do just sit back. To be sure, we need professional training in preaching and teaching religion, but we must remember that religious experience is one of the deep aspects of life which no one else can acquire for us. "Be doers of the word, and not hearers only, deceiving yourselves." As we become doers of the word as well as hearers, we become *sharers of the word.*

Saints in Cellophane

There is the story of the preacher in a prim New England parish who, impatient with his people sitting perfunctorily in their pews Sunday after Sunday, doing nothing about their religion, kindling no enthusiasm, preached a sermon, "Saints in Cellophane." He likened his parishioners to cigars, neatly wrapped and arranged in a box! (He was fired from that parish before he fired his people, but his description was apt.)

When we catch the spirit of the Christian faith we cannot keep it wrapped up and isolated. Those first Christians were kept going and glowing through fellowship. They met in back rooms for

---

ADELBERT R. BRINK, *a layman in the First Baptist Church, Winchester, Massachusetts, preached this sermon on Layman's Sunday, October 20, 1957. In the week following this service, on a routine flight between Boston and New Orleans, Mr. Brink, Chief Pilot on Eastern Air Lines Flight #303, brought his Super-Constellation and sixty-six passengers to a safe landing in Atlanta on one wheel, the tire of the other wheel being punctured on the take-off.*

nurtured experiences. They held their feasts and shared their experiences.

It takes more than a voice or a sermon to convert a person to Christ. The convincing word of religion is not spoken from one stranger to another, but is a conviction which passes between friends. Religion is not taught, it is caught. If we could only start an epidemic of religion like an epidemic of Asiatic flu! If only we were made as contagious about our religion as we are about the common cold! Or have we been inoculated with small doses until we are finally immune to catching the real thing?

Not that a layman should go around with a pious manner, buttonholing everyone he meets asking him to give his heart to Christ. Gentlemen like reserve in their religion as in their general manner, but I do not know many persons who keep their politics to themselves, especially in election years. I do not know many persons who keep their patriotism absolutely hidden in the heat of war. Why then should we feel we cannot speak of religion to others or show our religious colors?

A More Earthly Twist

Those who have to be won to the Christian faith do not, for the most part, attend the services of the churches. If they are to be reached, they must be reached in their homes, in their places of business, and their resorts of recreation. They must be won, if they are to be won at all, by their fellow layman. The layman is in a far better position than the minister to accomplish this task. To the outsider, the minister appears to be the professional salesman for Christianity, whereas the layman is the satisfied customer.

Let us take this topic, "My Father's Business," and give it a more earthly twist than it often gets. There has been much talk about the "common man" but I have never met a parent who did not want his children to grow up to be uncommon men and women. And may it always be so, for our future rests not in mediocrity but in the constant renewal of exceptional leadership.

If you teach your boy that lying is smart, he will grow up to be a liar. If you teach him to regard his religion as unimportant, he will. If you teach him that his church and his religion are worth dying for, you may have a Nathan Hale or an Abraham Lincoln. When your child thinks or talks about the work of the church, will he feel that you made it your business? Have you made it your business to find out what your child receives in his religious education? Have you been concerned enough to get his reaction to his Sunday school? Have you volunteered to help carry some of the load, to do your share, or have you passed the buck with the convenient excuse like "I don't have the time" or "I'm not qualified"?

The peasants of a French village desired to give their priest a cask of wine. The plan was to have each parishioner contribute one bottle. The cask was provided and on the Sunday of the presentation, each parishioner went up and emptied his bottle into the barrel. When the tap was turned, pure water came out. In the subsequent expl tion, each parishioner pointed out that if the o had done *their* duty his contribution would have been missed, so therefore he was not to bl

This is an age that gives our children mo the material things of life than ever before. W all anxious that our children have the opport ties that we were not afforded. Why not alsc clude the opportunities that we had? What a g deal of time used to be spent by parents with t children!—friendly, family groups and conve tion, children joining in with the family ch There was not so much outside diversion—t vision, radio, movies and so forth. The telling pact on the lives of these impressionable chil is being made by outside interests, and we pe it. We are too absorbed by other things to concerned.

The pendulum has swung too far. At one t parents were expected to run their child's life, lowing no freedom of thought or action. Now have the opposite attitude. Parents do not they should influence their children at all. " them make up their own minds." Well, every else is trying to influence them, you might as try, too. The grasping, growing minds of our c dren *will* be filled somehow, somewhere, by so body. Do you make it *your business* to see t they are filled with the kind of things you beli in? Being in church indicates that you believe certain standards. What is being done to def clearly these things so that your children readily understand them?

One Day of Carelessness

We often assume that our children know w we expect them to know, failing to take the ti to make sure they know that the privileges we g also carry responsibilities. One father I know, w did not have a bicycle as a boy, made sure that son did have one, but failed to make certain th his son understood the responsibilities and t safety rules. One day out of carelessness the b was injured and taken to the hospital. Fort nately, it was not serious, but the father has befo him the scars the boy will carry for life as reminder to make sure the boy knows and unde stands what he must know and understand.

Forty million American youths have been bo in the present decade and our leaders in educatio are aroused to the need of moral and spiritu instruction, but still only a fraction of our childre are being taught about the God they mention the salute to the flag. Multitudes of our you grow up with the idea that religious instruction either unimportant or unpalatable.

Juvenile delinquency is only one evidence our cultural crisis. The foundations of our demo racy are at stake. Our country was founded b men who believed in God. The words, "In Go We Trust," are printed on our coins, but how d we expect to maintain our freedom if we leave ou youth unreached by religion?

We do not question that our children shoul

(Continued on page 21)

Contrasting Scenes

By Gordon E. Jackson

Ho, every one who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Hearken diligently to me, and eat what is good, and delight yourselves in fatness. Isaiah 55:1-2.

THE prophet is depicting contrasting scenes: a market-place and a well-provisioned table. The market-place is teaming with people, people who are busy . . . and empty. They are the Jewish exiles living in Babylon. Feverishly they labor, but they are never satisfied. In the market-place they move from stall to stall, buying this and that, but nothing satisfies the longings of their souls. Isaiah puts to them a question: Why do you spend money for that which is not bread, and why do you labor for that which never satisfies?

The question is painfully pertinent today! Our world is in the market-place. Buying and selling, groaning and sweating, hawking their wares, men try tediously to answer the longing of their spirits. Their frenzied activity betrays the uneasiness of their souls. They are thirsty, hungry, weary, discontented. Their worldly heart is starved and parched. Driven by soul-hunger, they look for bread and seize a stone. Almost mad with soul-thirst, they hew out cisterns, but, alas, they are broken cisterns which can hold no water. And souls grow lean on a worldly diet.

Feeding on Wind

This is a picture of our times: men and women in the market-place of the world, fighting, shoving, pushing, harassed about trifles, laboring to slake their thirst, buying and always hungry. Hosea's statement is timeless: they feed on wind. Ours is a day of feverish unrest. If you could take a thermometer reading of the soul, it would register a high fever. It is almost trite to say that men are lost; they are so lost they do not know it. There is a "sickness unto death," and the dead are walking, "busy here and there," fretful, anxious, neurotic, trying desperately this device and that, and never, never, never satisfied. T. S. Eliot in *The Cocktail Party*, depicts shadowy humanity as empty and tasteless. People are hungering and thirsting in a dry and weary land, where the cocktail party is the last desperate secular device for the grace of Holy Communion. Isaiah's frank question to the Jewish exiles is embarrassingly pertinent to our times: "Why do you spend your money for that which is not bread, and why do you labor for that which never satisfies?"

Provisions for the Hungers

In contrast to the world in the market-place is the church about the Lord's Table. To the exiles of the market-place the prophet issued an invitation: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The Table of the Lord is laden with provisions for the soul, to feed man's nature and to satisfy man's need.

When Isaiah tells the exiles to eat that which God gives that their souls may live and grow in fatness, he is talking about the very center of man's existence that dies apart from God. There is an insatiable thirst and hunger in man. God put it there when he breathed into man the breath of life. Man's prodigal days have been homesick days, for he has been far from home. There is a cosmic restlessness in his soul, and Augustine knew only too well that man comes to rest only in God. There is a transcendent lure beckoning the heart of man, and Pascal knew that man's heart can be satisfied only when it is on a pilgrimage of faith. Man's countless idolatries have been his vain attempt to feed his soul and to quench his thirst. Man's very nature has driven him to the market-place to find substitutes for God. But he is never satisfied, and he must find substitutes for the substitutes. Man's soul is on an endless quest for that which will satisfy his basic longing. He plunges into business, trades life partners, fixates upon his children, finds momentary relief in the bottle, but ever and al-

---

GORDON E. JACKSON, *after pastorates in Oak Lawn, Illinois, and Olympia, Washington, came in 1949 to the faculty of Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pennsylvania. A member of the department of philosophy of religion and Christian education, Dr. Jackson became dean of the faculty in 1955. He is associate editor of the* United Presbyterian *and a contributor to* Religious Education.

ways there is a tugging of his soul, a wistfulness of spirit, that reaches for beyondness, that longs for another dimension, that wishes deeply for God.

God in history has tried to fulfill man's nature, to feed man's soul and slake his thirst. History, from one point of view, has been God's continuous setting of the table and inviting men to come. God even offered on the banquet table of all time his Son whose gracious invitation was, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Jesus Christ is milk to souls needing nourishment, water to souls needing reviving, wine to souls needing inspiriting. Christ meets what each most needs and desires.

Drama, Encounter, Mediation

Jesus Christ is man's life. Man is truly, deeply, wonderfully himself, when God encounters him in Jesus Christ. Precisely this happens at the Table, at this Table. God and man meet here in the Mediator. Nowhere else quite so dramatically, quite so thrillingly, quite so sublimely does the nature of man find its rest in God. Here is the divine-human encounter in which God meets the cravings of human hearts. Here is where souls are made to live, to live out of Christ the Source of life, to live in Christ the Power of life, to live unto Christ the Fulfilment of life. The nature and destiny of man are centered in this table, where God in Jesus Christ calls the heart back to quietness, to peace, back home where it belongs, where the soul dwells in fatness.

This table not only feeds man's nature, but it also meets man's sorest need. Man is in contradiction with himself. He has turned his back upon God, has denied his own nature, and has built his own eye-castle. He is off-center because being made for God he lives for self. This is his sin. To man the sinner Isaiah issued his invitation: Come without money and without price and buy wine and milk. And it is to sinners that this Table offers the provisions for new life. This is a strange table, for only the bankrupt can come. Men cannot buy the grace of God. The Bread and Wine cannot be bought, bartered, traded, wheedled from God. They are the free gift of God to all who show a need and a readiness to accept. What must you have to receive the priceless grace of God? You must have a need. You must be hungry and thirsty and penniless. If you know you are not good, if you have a broken life that needs mending, a troubled mind that needs healing, a stained soul that needs cleansing, then the provision of God is for you. When we know that we have nothing to offer God, that we cannot buy his salvation, then God kindly and freely bestows all. All we can do is to incline our ear to his saving Word, bring our bankrupt lives to the seat of mercy, come into his gracious presence in the humility of a child, and God will make our souls to live.

The Christ of the Table fulfills our natures and satisfies our needs. This is the grace of God, made visible for us in the Bread and the Cup.

We have moved from the emptiness of the market-place to the bountiful Table of the Lord. There, at the Table, Christ presides at the Feast unto L but the world knows it not. This is tragedy. M and women are dying of hunger and thirst, tho the table is wonderfully provisioned. Here is gospel answering to the cravings of the hun heart. Here is good news that God has met ma sin and guilt in Jesus Christ. And the church niggardly in her invitations, skimpy in her se ings, and not quite convinced herself that provisions will truly satisfy all need. Our evan ism is halfhearted, as though the church did believe in the power of her gospel. Here at t table is the church's power, her gospel, her love go into the market-place with healing in her wi While the church is at the Table, the world is the market-place in the market for a new soul. only hope is that the church will take seriously provisions for life which are upon that table. I you the Table is a place of renewal, of resolve, quiet intensity. But for you it is also the dyna of evangelism, for evangelism starts from the Ta proceeds in the power of the Table to all who n the provision of the Table.

Today see the Table burdened with life for y as you come in your need to accept the grace God unto newness of life. See the table burden with life for the church as the church starts wi the gospel of the Son of God and moves forwa with the power of salvation. See the Table bu dened with life for the world as the world is co fronted by Jesus Christ and finds the secret of t abundant life.

"Ho, everyone that thirsteth; come, buy wi and milk without money and without price. Co ye, buy and eat."

Prayer at Official Board

WE give thee thanks tonight, O God, for o church, whose walls echo with the happ laughter of children, the whispered dreams youth, the expressed faith of mature men an women. Be with our leadership that we may b ever more worthy members of the Christian con munity. Prevent us from making a basket case o of this Body of Christ that is the church. B through us give her hands that serve, arms ou stretched in love, feet swift to move into the di ficult places at thy beckoning.

And keep us from being like cancerous cells i this body, consuming its vitality and sapping it strength. But make us, O Lord, like bone marrow ever producing new life for the health of the whol body.

At our table tonight, may we freely disagre without becoming disagreeable and freely discus without becoming disgusted. Temper our spirits O Lord, lest our tempers become spirited. In a things may we be about our Father's business. I Jesus' name, *Amen.*—*J. Elliot Corbett, Methodis Church, Oregon, Illinois.*

he Spirit of the Protestant
One of Lively Participation

When Protestantism Becomes Too Ordinary

By H. Myron Braun

MOST of us have been Protestants for a long time. We have grown up in this faith. Every eformation Day we have heard recited the prinples of Protestantism, we have heard of the courge of Martin Luther and the forthrightness of his ctum, "Here I stand!" We have heard of justiation by faith and of the priesthood of all beevers and the ultimate authority of the Bible in ntrast to the authority of a totalitarian church.

And having heard this as often as we have, we come subject to the danger that confronts any ligion that is handed down from one generation the next, the danger that confronts any institution—the danger of becoming too ordinary, too mmonplace, too much taken for granted.

Apparently, in our thinking, the Reformation as over when the last nail was tacked in 1517, or t least by the time Luther had evaded the punhments of councils and popes and had a secure llowing for his new movement. It has become r us no more than a historical event. But to ave it at that is simply to return to what Luther riginally rebelled against—the establishment of a ystem to which all must conform. For Protestantm cannot be so much of an institution or a church itself (for it is but a part of the holy catholic nurch), as it is a movement, a constant reform. or the Protestant the Reformation has contin.ally to take place, cleansing the church of error nd corruption, exalting the direct sovereignty of od over the individual, and ministering to one's eighbor. When Protestantism ceases to have the xcitement of a continuing reform, it has become oo ordinary.

I

Protestantism becomes too ordinary when it pecializes in *works without faith.* We know well he phrase in the letter of James that tells us, Faith without works is dead." We know also of he exalted place St. Paul gave to faith, and we quote it freely, "We are justified by faith." But nowhere do we find reference to the value of works without faith. Indeed, that was precisely what disturbed Luther so much about the Roman Catholic Church of his time. And that is precisely the place where Protestantism runs the danger of becoming too ordinary, of succumbing to the temptation of much works and little faith.

To be justified by faith is a doctrine much more difficult to put one's finger on, than simply to have works without faith. Certainly it is not a vapid sort of wishful thinking that if we entertain the right thoughts somehow we will achieve a pleasant security against our troubles. Rather, it involves an all-pervading belief in the ultimate rightness of right things. It is one thing to have a vacuous hope that everything will turn out all right. It is another to stand firmly and courageously for an entire life staked on the belief that God's way is right, whatever betide, and that this rightness was mediated to us in the life and death of Jesus Christ.

That takes some believing!—to live in this faith, that God in his graciousness created us, and calls us, and waits for our answer and our acceptance, as Professor Paul Tillich says, to accept the fact that he first accepted us. That takes some believing!—that a faith placed there will justify us, that it will bring about a final realization of what our life is seeking.

In most instances, we do not have a deep faith undergirding our efforts, but the empty sentimentalities of juke box tunes. The motion pictures labeled religious are often drippy little stories about success and prosperity that comes to those who love everybody. Meanwhile there is often more religion—whether so labeled or not—required in the courage with which people have to face the deep realities and tragedies of life in some other pictures and plays that we do not call religious. We wonder if that is what the world around us thinks religion is—something drippy and sentimental but not quite real. John E. Burkhart, speaking to students at the University of California, said that the current religious boom is little more than spiritual aspirin. "It doesn't cost much, doesn't do much, won't hurt much, and isn't worth much."

We may think that the life of our own congrega-

H. MYRON BRAUN *graduated from DePauw University nd Iliff School of Theology, Denver, Colorado. He has ius far served three Methodist pastorates in Iowa, one in ersey City, New Jersey, and is currently associate pastor t St. Paul's Methodist Church, Niagara Falls, New York. specially interested in church music and liturgy, Mr. raun has received the Master of Sacred Music degree om Union Theological Seminary in New York City.*

tion, or our own part in that life, is dominated by a strong faith—until we look at such a group as the Mormons, the Church of Jesus Christ of Latter-day Saints. Here is a group that could even be said to out-Method the Methodists or out-Roman the Romans in organization, with their general boards and agencies, their territorial divisions and overseers, their devotion to a certain scheme of organization. Yet who is running this organization? Every single person—a lay person, who makes his livelihood somewhere else and gives of his time and ability voluntarily to the Mormon cause in a faith that this is right and will triumph. They accept disciplines; they endure persecution; they tithe their time as well as their money and give two or three years of their lives at their own expense to the missionary cause of their church, and work in some voluntary capacity in their church throughout their lives. For the rest of us, our churches have great works, too; but we have a tendency to let the hired help do the work—the preacher, the organist, the secretary, the janitor. We too easily hire these people to do our work for us, and we have works without a deep and concerned faith. A new Reformation is needed. New tasks for individual Protestants and churches are arising from the needs of our time, but only in a living Protestant faith do we see the works that need to be done.

II

Protestantism becomes too ordinary when it specializes in *words without worship.* This takes us directly to the doctrine of the priesthood of all believers. In our thinking usually we are likely to get as far as demanding the laity of priests, and we are thinking of the office of the priest in the Roman church. But we do not often get to the real priesthood of believers—where we place ourselves within the orbit of those who have experienced the glory of God, and where we then assist in every way those around us to come also into that glory. And that, of course, is the job of a priest—to assist, to minister to others.

Ask a group of young people which is the more difficult—to be a good Roman Catholic or to be a good Protestant. And first off they will answer that it is more difficult to be a Roman Catholic. The Catholics *have* to go to church; they have to go to confession, to say the rosary, to abstain from meat on Fridays. But the correct answer, of course, is the opposite. It is much more difficult to make oneself be in the place of worship each Sunday, and to make of it a thrilling enough experience to find there God "high and lifted up," *without* the authority of a church to enforce your presence. Too often we say with our words that we believe in the priesthood of all believers, and that each person has direct access to God without a church telling him how to do it, and then we sleep late on Sundays and allow every sort of outing and parade and ball game and house-painting project to keep us from an appointment with God. And then it is that Protestantism has become so ordinary that we have words without worship.

Or take our use of the sanctuary once we h arrived there. How many of our words are worship and how many for gossiping or whisp ing to our neighbor about the turkey supper n Thursday? We could do so much more with period before the service begins, to say nothing the concentration of our attention while the serv is in progress. We have come through an era building worship centers in our churches. We d perately needed the beautification of Protest sanctuaries, the addition of symbolism to help t our minds away from external deterrents and lift them toward faith and toward God. But *build* worship centers is to no avail unless you a *be* a worship center whenever you enter the sa tuary. Then we are living up to our priesthood believers, and there will be worship as well words.

There is, of course, an opposite danger he That is the danger of removing worship from I by removing it too far from the ordinary. Worsh in a sense, has to be ordinary to be related to c lives and their needs.

In that famous drama, *You Can't Take It W You,** we recall there was a family that we wou concede to be strictly "characters"—not only the dramatic sense but in our colloquial sense well—and the foibles of them and their frien kept the audience in hilarious laughter. Promine throughout the play was the grandfather, the p triarch of the family, equally as peculiar as t rest of them. Two or three times in the course the play, the family gathers around the dini table, the grandfather rises and the group becom silent, and he addresses the atmosphere, beginnin "Well, sir. . . ." He discusses the trials and trib lations they have endured, he observes that aft all they have come through them fairly well, a he concludes, "Thank you, sir!" Some in the aud ence laughed at this strange conduct that appa ently was supposed to be a prayer. There we some who thought it blasphemy that the deit should be addressed in such common and eve comical terms. But maybe what the grandfath did was not so far removed from worship a prayer after all. For it was ordinary enough t touch the realities of life. And it was out-of-th ordinary enough to recognize God as supreme so ereign. When the language of prayer and worshi becomes too far removed from the problems w face, we have words without worship.

III

Protestantism becomes too ordinary, when i specializes in *history without heritage.* The on we read. The other we absorb and take unto our selves until we live in it and it becomes part of us Picture in your minds our heritage. Picture St Paul, probing the depths of justification by faith in his letter to the Romans, declaring in court "I was not disobedient to the heavenly vision," and finally suffering death for his faith at th hands of the Emperor Nero. Picture John Hus

*George S. Kaufman and Moss Hart (New York: Rinehart & Co 1936).

ning at the stake for daring to give the Bible the people in their language. Picture Joan of on trial before the authorities of the Roman urch. Picture Martin Luther before the council, laring, "Here I stand!" Picture John Wesley aching to the crowds shut out from the Church England. Picture Albert Schweitzer in his hosal in Africa. Picture Gandhi leading his people independence by means of nonviolence.

But back of all these and all the other pictures our heritage is the picture of Jesus on the cross. wever we may interpret this event, it brings us pause—that a man went to his death to bring th this family relationship between God and rselves. This was the picture that brought St. ul to exclaim suddenly, "Why, one will hardly for a righteous man, but God shows his love us in that while we were yet sinners Christ died us." And with that picture before us, taking r breath away, we dare not let Protestantism come ordinary, we dare not let it become history thout heritage. For we are a part of it; we are it! Though "the body they may kill, God's th abideth still; his kingdom is forever!"

Reformation

(Continued from page 5)

reach one's self means simply to be inverted, rved in upon one's own interests, to be proud. d pride, in the vocabulary of the Reformation, the basic sin.

Not in the muscle-flexing of Reformation Day wer is our glory, but in the preaching of Christ Lord. Paul and Luther and Calvin had once preached themselves" in their lives, and they ught this battle all their days. But: "I died nder the law" said Paul. "I know a man who lieves that he has often experienced the pains hell" said Luther. "He that would preach Christ one, must of necessity forget himself," wrote ohn Calvin (Isn't this *his* day, too?).

And you—in your lives—will be called daily to reach Christ by what you do and say, not in the ride of power but in Christian love and service, inting to Christ who is still the power of God d the wisdom of God. This is what the Reformaon is all about, and it is to be observed when we l join with Paul to "preach ourselves as servants r Jesus' sake."

Has the Church of the Reformation then no ower, no bright treasure, no joy? Indeed it has. Ve have the same kind of power that Christ had ho showed it in his weakness by coming as a rvant. We have the same kind of treasure he rought, he who came not to be ministered unto ut to minister and to give his life a ransom for any. We have the same kind of joy Christ had ho, for the joy that was set before him, endured he cross.

If we are—all of us—ready to serve a bent and broken world with the dazzling glory of a sacrificial gospel in a suffering church—if this is what Reformation week means to us then, by all means, bring on the trumpets, the banners, the pageants—and the rose.

Satisfied Customer

(Continued from page 16)

rise above us. If this were not so, there could be no progress. But are they just to float off like hot air balloons, with no guidance at all, at the peril of each puff of wind, free-floating? I say they must rise high like a kite against the wind with a strong string anchored to a firm foundation to give them guidance and holding power against the wind. It is when the string is held firmly that the kite climbs the highest against the wind.

How are our children to gain strength to rise above adversity? Gaining faith is like buying insurance, when you need it the most you cannot buy it. You must purchase it before you need it in anticipation of needing it later.

To say, "Have faith," is to encourage an affirmative attitude. But we must also say, "Have *a* faith," which means a body of belief and reasons for our faith. A person is not good till he feels good being good. To teach Christ means converting the will, convincing the mind and cultivating the taste. Religious education becomes the task of the whole church to train the whole man for the whole life.

Too many think of the church school as a side show of the church, a department for children, run on good intentions rather than real intelligence. Let us cease toying with religious education as a mere accessory of the church. The vitality of every church is measured by its educational program. Without encouraging the function of reaching youth the church will die.

Luke closes his Gospel by recording the risen Christ as saying, "You are witnesses of these things." I walked into a courtroom not long ago, and took my seat in the spectators' section. I thereby became a witness of the trial. And there were a great many of us there. Up front near the judge was a place reserved, called the witness chair. The number of people to sit there was much smaller. They were not witnesses *of* the trial, but they were witnesses *at* the trial. This meaning of the word witness is to testify.

Our world needs witnesses who will give testimony for Christ. The trial of Christ is on today in a global courtroom. The spectators' gallery is well-filled because the public is watching religious events with a growing interest. But the acute need is for more witnesses to take the chair and testify for their Lord. An ounce of personalized testimony is worth a ton of professionalized propaganda, financed by silent spectators. Our best hope for a great religious revival in America is through the pew rather than the pulpit.

We must recover the personal contagion of Apos-

tolic Christianity. The early Christians were a non-professional company of friends of Jesus telling and demonstrating what they knew of their Lord. The contagion of their faith spread like wildfire.

As Protestants we believe in "the individual priesthood of believers." Every Christian becomes a priest in that he has access to God without the intervention of any ecclesiastical official. It is our duty as laymen to live up to this privilege and to learn how to go to God in prayer. We must lead others into his presence. This does not call for any strained sepulchral piety, but sincere, practical witnessing. Men should talk about their religious experiences in the same matter-of-fact way they discuss their everyday affairs. We can make it real, by showing the naturalness of our concern.

We must teach Christ now, diligently to our children, talking of him when we sit in our homes, when we walk by the way, when we lie down and when we arise, until this high profession of religious education shall become a task "of the *people*, for the *people*, and by the *people*."

Preaching Faults

(Continued from page 8)

pulpits every Sunday, probably most often in those occupied by preachers who, academically considered, are the best trained of all. Not to make gospel preaching relevant is an egregious as well as common fault—a very fatal one.

The preacher, if he preaches well, must love the souls to whom he preaches. When he says: "Dearly beloved," he must really mean what he says and not simply be dispensing soothing syrup. He must love these souls so much that he is willing to sacrifice much for them—his golf, his ease, his salary raise, his hope for a D.D. and "what else" in order to serve them. Said General Gordon to a group of missionaries who came to labor among the blacks in Africa: "If you would convert my Sudanese, you must first learn to love them." That admonition still stands for the modern preacher. He, our preacher, must do more than preach integration and condemn segregation. He must love those to whom he preaches, the downtrodden colored, the hot-tempered segregationist. Paul has stated the case clearly enough for all time to come. Without love in his soul, the most eloquent preacher is only sounding brass and a tinkling cymbal.

Preaching demands sincerity. Sincerity cannot be taught. It cannot be simulated. The best preaching clinic cannot give it to you. It can only be forthcoming in one who desires to be utterly honest, in one who is utterly convinced about the truth in Christ, in one who is utterly concerned about his fellow man because of Christ. To attempt to preach without a measure of such sincerity is to make mockery of preaching. To preach without sincerity is a fatal preaching fault.

Twenty worst faults. There may be others and they may be even worse. All are the preach[er's] enemies. All challenge him to vigilance, self-di[s]pline and constant prayer. Two prayers fit wel[l] the heart and on the lips of the preacher as [he] contemplates these faults. The first: "Lord, h[ave] mercy upon me!" The second: "Teach me, O Lo[rd] and lead me in a plain path because of mine e[n]mies!"

A Layman's Prayer

ALMIGHTY and everlasting God, we come [be]fore thee this autumn morning with [the] memory of the loveliness of the flaming forests a[nd] hills, blue lakes and green meadows, still fresh [in] our mind's eye, and we know that this is but [a] reflection of thy great goodness and beauty. Wh[en] we direct our thoughts toward the minuteness [of] the atom, and then toward the vastness and ma[j]esty of the universe, we are overawed by the my[s]tery, the marvel and the might of thy creatio[n]. We recognize this as evidence of thy supre[me] power. We are thankful that each of us, thy chi[l]dren, has the privilege of coming to thee in praye[r] and that thou hast chosen us to play a part in th[y] plans for the building of thy Kingdom. We than[k] thee that thou hast created us to be creators. He[lp] us to be channels of thy creative energy.

Forgive us, we pray, when we abuse our birt[h]right by misusing our God-given talents solely [in] the pursuit of worldly pleasures. Forgive our in[-]difference to those who need our help, our negle[ct] of the things of the spirit, and our emptiness [of] soul.

We ask thy blessing this morning on all person[s] who are oppressed by poverty, sickness, infirmiti[es] of body, sorrow of mind, or loneliness of hear[t]. Give their spirits the strength to bend withou[t] breaking. May anxiety and fear be replaced b[y] faith and confidence. Grant that they may tur[n] to thee and receive perfect consolation, healing an[d] deliverance from their troubles.

As laymen who are daily involved in the busines[s] of this world, we pray for guidance, so that we ma[y] take hold of our tasks and make them demonstra[-]tions of thy purposes. In the winning of our dail[y] bread grant us the courage to act as Christians. Help us to see the futility of following our selfish desires, and the fruitfulness of walking in thy path.

In our family life may we learn to make thy Kingdom operative in the little things of the home. Give us skill, insight and patience in dealing with others. Help us to realize that others, too, have to put up with our shortcomings. Cleanse our hearts of all hate, prejudice and smallness. Make us good members of thy family.

All these things we ask in the name of him who came to show us the way to a life more abundant, thy Son and our Master, Jesus Christ. Amen.—*Robert Boyles, a layman of the Weston Methodist Church, Weston, Massachusetts.*

Announcing . . .

2 new books of special interest . . .

THE TRANSFORMATION OF THE TWELVE

Gaston Foote

These are intimate character studies of the original twelve and of Paul, which show how they were transformed by the power of Jesus' influence — a power that is still effective today.

Here you will see mirrored the insecurities and hopes, the temptations and frustrations of the present age. Here you also will see how biblical material can illuminate twentieth-century problems.

Each of the twelve and Paul is discussed in a chapter. Each chapter is a message within itself. This is a highly interesting and inspirational book.

Oct. 6. **$2**

POWER IN PREACHING

W. E. Sangster

Written by the man Billy Graham called "the greatest preacher of our time," this book is of exceptional strength with clarity of purpose, freshness of style, and sincerity of endeavor.

The author has done an exceptional job of discussing the fundamental aspects of developing power in preaching — both in the preacher and in the pulpit.

This book is of inestimable value to young ministers and students of theology, and can be a refresher course in preaching to all ministers. Every minister will appreciate it for its encouragement, its inspiration, and its practical guidance.

Oct. 6. **$2.25**

Also by Dr. Sangster

THE SECRET OF RADIANT LIFE	$3.00
THEY MET AT CALVARY	$2.00
THE PURE IN HEART	$4.50
LET ME COMMEND	$1.75

and a 3rd top flight list of quality paper-bound

APEX BOOKS

(coming Oct. 6)

THE WORLD'S RELIGIONS

Charles S. Braden. "A recognized standard brief account. . . . It carries the authority of sound scholarship." — *Christian Century.* Revised edition. **C1 $1.25**

JOHN CALVIN

Georgia Harkness. "A serenely accomplished book. Dogmas and documents have been diligently digested. Verdicts have been carefully weighed." — New York *Times Book Review.* **C2 $1.50**

MINISTERIAL ETHICS AND ETIQUETTE

Nolan B. Harmon. The minister's own manual of conduct — practical guidance for specific situations. The kind of reference book every pastor should have. **C3 $1.25**

HOW TO THINK CREATIVELY

Eliot D. Hutchinson. "Important assistance to persons who solve problems — scientific, commercial, religious — by the delve and ponder method." — Chicago Sunday *Tribune.* **C4 $1.25**

MACARTNEY'S ILLUSTRATIONS

Clarence E. Macartney. "Good stories, anecdotes, and quotations notable for their brevity and point. Classified by subject and title." — *Pulpit Digest.* **C5 $1.75**

WHY WE ACT THAT WAY

John Homer Miller. Useful in the hands of people who need to find themselves; a source of inspiration for leaders who are helping problem-obsessed persons. **C6 $1.25**

Also in the Apex Series . . .

The Kingdom of God
John Bright **A-1 $1.25**

Prayer
George A. Buttrick
A-2 $1.50

A Protestant Manifesto
Winfred E. Garrison
A-3 $1.25

How Came the Bible?
Edgar J. Goodspeed
A-4 $1.00

An Introduction to New Testament Thought
Frederick C. Grant
A-5 $1.50

In the Minister's Workshop
Halford E. Luccock
A-6 $1.25

The Higher Happiness
Ralph W. Sockman
A-7 $1.00

When the Lamp Flickers
Leslie D. Weatherhead
A-8 $1.25

What Are You Living For?
John Sutherland Bonnell
B-1 $1.00

The Teachings of Jesus
B. Harvie Branscomb
B-2 $1.50

The Small Sects in America
Elmer T. Clark **B-3 $1.25**

Understanding the Christian Faith
Georgia Harkness
B-4 $1.00

The Lion and the Lamb
Gerald Kennedy
B-5 $1.25

The Art of Counseling
Rollo May **B-6 $1.25**

Order from your bookstore

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

Books Are People, Wise And Good

By J. Kenneth Grider

PROFESSOR John Faulkner of Drew University loved his books. They were stacked ceiling high against all the walls in the large library room of his home on the campus. Armloads of them he used to bring home from bookshops in nearby New York City. A next-door neighbor, wife of another professor, used to see him sneak them into his house—Mrs. Faulkner thought he already had plenty. He would hide them in a hedge, go into the house to make sure all was clear, then get them and shelve them. And there were not always shelves for them. Chairs sufficed, and the floor.

As Dr. Faulkner neared death he had his bed put into his library. The day before he passed away he told a visitor: "I don't mind dying, but I hate to leave all these wonderful books."

Dr. Faulkner loved even the rather extraneous details about books. Of course he knew their dates of publication and their publishers. He knew even the various editions of particular volumes. Drew's caretaker was once called to the Faulkner home to fix a furnace and found the professor in his basement, inspecting the surface of the ailing furnace. The famous scholar said he was looking for its publication date!

Books on his mind, he took his wife to a faculty gathering at a campus home and asked to be excused that he might do some reading. Hours later he called a friend asking if the friend knew of his wife's whereabouts, not realizing he had taken her to the affair.

Liking to read to such extent himself he thought the Lord in heaven must surely read also. In class he once prayed, "O Lord, as you must have read in the *Times* this morning, the world is in a terrible mess. . . ."

Dr. Faulkner may possibly have been an extremist on books. He certainly was, if what one of his colleagues tells is true — and that colleague says it actually happened. As a young man pastoring in Wyoming he read so much he hardly gave any time to sociabilities with his parishioners or with his own family. To[l] his too great absorption with b[o]ks he was sure he should be more fr[i]endly and humanizing. So when he met a lad on the street one morning he asked, "[W]hat is your mother keeping, sonny?" to which the little fellow replied, "[A]w, stop your kidding, Dad."

That professor of church history saw what books really are. They are people, real people, wise and good. These folk speak only when they are asked to talk and are willing to sit for months and years without intruding upon your time unless their wor[k] is needed. They sit self-effacingly wherever you suggest, never grumble about their neighbors, never complain of overcrowded conditions.

Their needs are few: an infrequent dusting, a bit of scotch tape if their backs have been overworked or ill-treated, an altogether new dress if perchance they have worn themselves out for you.

You can pencil arrows and lines and brackets on them right[ly] as they talk with you, and they never flinch. You can even doodle on them as you think over what they have said. They don't mind. For they never think of themselves. They seek only to communicate to you what you need in mind and soul and heart.

You sometimes fuss about what they say to you. You fuss because what they say is too hard for you or because deep down you see it quite otherwise. But what they say, they say. No retracting after you disagree, for there is an unvarying integrity. They say it once for you, and twice if you will listen again; but without changing to suit you. That is hard for you to take, but you accept it from people who are too solid to be men pleasers. And often you are thereby deepened in your devotedness, broadened in your sympathies, heightened in your capabilities.

If books are all this—and they are—then they are more to be desired than our era's many fine things. For the two fins you would get with a trade-in on the newest car model, for example, you could invite hundreds of "folk wise and good" into your home or office, there to serve you long after fins will be unfashionable. If books are all this—and they are—then time to spend with them is more to be desired than time to spend with trivia of that sort and that. One may be a Faulkner or a fool—as he chooses.

J. KENNETH GRIDER *is associate professor of theology at Nazarene Theological Seminary, Kansas City, Mo.*

"Among Protestant minds there is none greater than Luther. Reading him is like going out into fresh air after a long stay in a stuffy room."— RELIGION IN LIFE

LUTHER'S WORKS

COMING NOVEMBER 15

Volume 14: Selected Psalms III

Here are rich spiritual expositions of the Psalms (117, 118, and 147)—Luther's favorite section of the Bible. Whether for personal devotional reading or reference, you will constantly draw strength from these beloved portions of Scripture. 6½ x 9½. Red cloth. Jacket. $5.00

COMING OCTOBER 31

Volume 32: Career of the Reformer II

Attacked for the views he expressed in his Ninety-Five Theses, pressed at the Diet of Worms to recant, opposed by learned men at universities, Luther declared his loyalty to the Word of God. Shows Luther's spirited defense of his position in the face of mounting danger and opposition. 6½ x 9½. Red cloth. Jacket. $5.00

PREVIOUSLY PUBLISHED

7 volumes have already been published of this monumental 55-volume American edition of Luther's most important writings in modern English. Complete information available in free prospectus and circular.

SAVE 10% ON STANDING ORDER

FREE PROSPECTUS AND CURRENT CIRCULAR UPON REQUEST. Give you complete information on the 2 new volumes, the 7 previously published volumes, and the volumes to come—the tremendous scope, purpose and content, personal benefits, **convenient Volume-per-Month-Plan, attractive subscription Savings Plan,** publication schedule, editors, sample page.

At Your Bookseller or write:

CONCORDIA PUBLISHING HOUSE
Saint Louis 18, Missouri

MUHLENBERG PRESS
Philadelphia 29, Pennsylvania

PRAYERS FOR PUBLIC WORSHIP

ed and compiled by JAMES FER-SON. 1,016 prayers for each Sun- morning and evening of the church . "A tremendous volume . . . It is y a nonsectarian, international com- tion."—WILLIAM H. LEACH. Cross xed. With ribbon marker. $4.95

THE TWELVE CHRIST CHOSE

ASBURY SMITH. "The apostles and breathe . . . the personalities m Jesus chose are skillfully por- ed . . . a significant contribution Christian literature." — BISHOP G. MLEY OXNAM. $3.00

ONE WAY OF LIVING

GEORGE M. DOCHERTY. An in- igent, lively discussion of conversion. e has a message which he communi- es with rare effectiveness."—E. G. MRIGHAUSEN. $3.00

REACHING PEOPLE FROM THE PULPIT

DWIGHT E. STEVENSON and HARLES F. DIEHL. A step-by-step, ow to" book for preachers on speech chniques as they apply to delivering a rmon. $3.00

HE PREACHER'S TASK AND THE STONE OF STUMBLING

y D. T. NILES. *The Lyman Beecher ectures*. Dr. Niles, an Asian Christian, esents a fresh concept of the preach- 's task. "A prophetic interpreter of e Christian message."—SAMUEL MC-REA CAVERT. $2.00

At your bookseller

ARPER & BROTHERS, N.Y. 16

New companion volume to *Sermons on the Psalms*

Sermons on Genesis

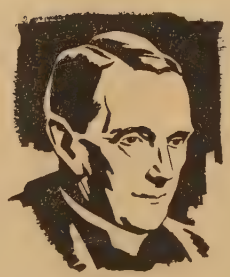
By HAROLD A. BOSLEY

Among modern preachers, few are able to find and proclaim the immediate relevance of the books of the Bible as is Dr. Bosley. Just as he did in *Sermons on the Psalms*, he takes from Genesis the primary material of Old Testament religion as texts for sermons on the issues of the space age. In the lives of Abraham, Joseph, and other great figures of the dawn of conscience, and from the religious ideas underlying the events, he finds powerful examples of living today. Some of the sermons:

IN THE BEGINNING
CAIN AND ABEL: THE CAUSE AND COST OF CONFLICT
LOT: HE WANTED THINGS EASY
JACOB: THE MAN WHO EARNED HIS NAME
DID GOD ERR ON THE SIXTH DAY?
YOU MUST NOT GO BACK
THE GOD WHO SEES
THE MAN WHO FINALLY GREW UP

As with its predecessors, SERMONS ON GENESIS derives its force from the light that the text and its explanation cast on the most poignant questions of our day. $3.75

The collected sermons of Dean Inge



The Things That Remain

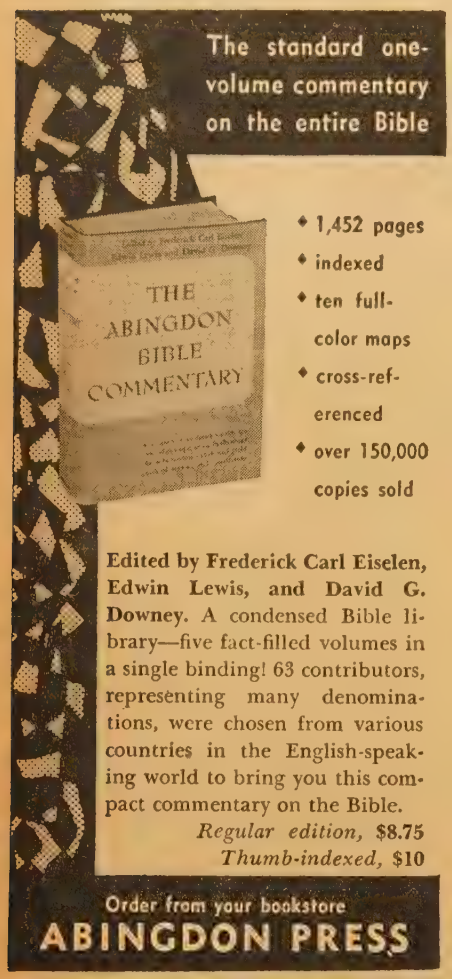
By W. R. INGE

With a biographical essay by W. R. MATTHEWS, *Dean of St. Paul's*. When these sermons were preached from the famous pulpit of St. Paul's Cathedral in London, they became literary events to the entire English-speaking world. Never before has a collection of them been published in America.

After Dean Inge died in 1954, it was said that "England will not see his like again," referring to his eminence as a classical scholar, Platonist, philosopher and theologian, moralist and political theorist. He was also an outstanding preacher and writer for the range, learning and literary qualities of his messages. This selection of the best of Dean Inge's thought and genius will be especially welcomed by ministers who will cherish them as gems of 20th century preaching. $3.00

CHOIR ROBES
Newest colorfast fabrics available. Write for Catalog A48
E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.

Book Reviews


The standard one-volume commentary on the entire Bible
THE ABINGDON BIBLE COMMENTARY
• 1,452 pages
• indexed
• ten full-color maps
• cross-referenced
• over 150,000 copies sold
Edited by Frederick Carl Eiselen, Edwin Lewis, and David G. Downey. A condensed Bible library—five fact-filled volumes in a single binding! 63 contributors, representing many denominations, were chosen from various countries in the English-speaking world to bring you this compact commentary on the Bible.
Regular edition, $8.75
Thumb-indexed, $10
Order from your bookstore
ABINGDON PRESS

MARX MEETS CHRIST. *By Frank Wilson Price. Westminster. $3.50.*

THE author of this intriguingly entitled book writes out of a missionary career in China, where in great anguish he saw the prize-exhibit of Christian missions disappear before the fanatical onrush of Communist power. Now, as director of the Missionary Research Library in New York City, he has thoroughly scouted the resources under his care to document the picture of these rival faiths battling for the loyalties of men on a world-wide scale.

Behind the contesting parties stand two great historic figures, Marx and Christ—sources of authority and inspiration for their respective adherents. Not to be a stickler for precise meaning, one wonders whether Marx is meeting Christ or Christ is meeting Marx? For this book is obviously written for Christians; they must confront the challenge of probably the "most powerful opponents in 1900 years. Christianity cannot "pass the buck" to the state, democracy, N.A.T.O., and western civilization in dealing with Communism, for this is basically a religious tussle. The success of Communism is not principally due to a strong center of military power in Soviet Russia, from which emanates a political conspiracy into every land. Its success is due to the fact that it confronts the immediate needs (for land, bread, houses, etc.) of down-and-out millions, and it attempts to meet these needs with a devotion which is fanati religious.

The Communist cult reaches a fering mankind with a direct ap which is not matched by the more itualized content of the Christian f It is more practical, and the passio it puts our tame and respectable C tian community to shame.

The author refuses to "down" C munism as if it were merely a vile nasty devil. He wisely recognizes its strength is due not to its wicked and corruption but to its wisdom heroism. He treats it fairly and rea tically. It challenges us to redisc the essence of our Christian faith, it will continue to be a judgment God on us if we do not reincarnate Each chapter ends in hortatory peals and moral imperatives, whic this reviewer seem like whistling in dark. For all the Scripture quoted prophesy an ultimate victory, he is convincing that Christ is necessa going to win.

The book fails to underscore the c crepancy between Marxism and Stal ism. There is considerable flexibility the strategy of present-day Comm nism. This may continue until the jectives of the original scriptures ha been left far behind. Surely Chris anity as well is quite adaptable the days. In this mobile situation, the a thor's request for "conversations" tween Christians of democratic a Communist orientations is an exc lent one, and the World Council Churches might well encourage su giving and taking. "What is not a val creed for us may yet prove to be a c rective for our creed, reminding us neglected emphasis and underlini forgotten spiritual truths."

After all, the French Revolution en phasized some Christian values, but such a dramatic and catastrophic ma ner that the church in the 18th centu threw up its hands in horror. Yet on the terrible extravagances disappear and the dust settled, the Christia church brought "liberty, equality an fraternity" into the main stream of i own spiritual movement. Is it beyon a possibility that some of the mor emphases of Communism at its be today may be found later on to be a asset to the ongoing movement of re demption known as Christianity?— *Allen Keedy, First Congregationa Church, Norwood, Mass.*

LEADING IN PUBLIC PRAYER. *By Andre W. Blackwood. Abingdon. $3.00.*

OUT of a lifetime of pastoral expe rience which included seventee years in the parish ministry, two dec

NEW RELIGIOUS BOOKS

Eucharist and Sacrifice
By Gustaf Aulen
Translated by Eric Wahlstrom
A timely book because of the growing interest in the place of the eucharist in the liturgy of the church. Restores the balance between Christ's sacrifice on the Cross and the Resurrection; between the forgiveness of sins and life eternal; between the individual and the communion of saints. $3.50

Urban Church Planning
The Church Discovers Its Community
By Walter Kloetzli and Arthur Hillman
Summarizes the recent significant developments in the growth of cities and their emerging urban way of life. Points out the impact the church should have in this situation. $2.50

Think About These Things
Sermons by Robert D. Hershey
Twenty-three sermons with absorbing themes and challenging techniques—all with a solution reached by the reality that God does care. Each sermon is a unit in itself on everyday problems we all face. $2.50

Have A Good Day
By John W. Rilling
Twenty-three outstanding sermons by a prominent Lutheran clergyman—some general, some for special days. 192 pages. Paperbound. $2.75

MUHLENBERG PRESS
PHILADELPHIA 29, PA.

s of teaching at Princeton Semi-y, and countless occasions when he a visiting preacher, Dr. Blackwood ected the material which fills this ctical handbook. Any young minis- will find it valuable as a point from ch to start when first he has to say his congregation: "Let us pray." nisters with more experience will l it a book to challenge some of the its which have begun to solidify ut the ways in which they lead in lic prayers. If at times Dr. Black-d seems to pontificate, his specifi-ly helpful suggestions more than pensate. This is not a book which estigates the theory and justifica-n of prayer. It is a practical collec-n of ways in which prayer may be de a more valuable part of a service worship and of the life of the parish l its minister.—*James Gordon Gil-, Jr., Bethany Union Church, Chi-o, Illinois.*

PANESE WITNESSES FOR CHRIST. *Edited by Norimichi Ebizawa. Association Press. $1.25.*

INGSTONE IN AFRICA. *By Cecil Northcott. Association Press. $1.25.*

IE CROSS IS HEAVEN. *Life and Writings of Sadhu Sundar Singh. Edited by A. J. Appasamy. Association Press. $1.25.*

OM BRAHMA TO CHRIST. *The Story of Narayan Waman Tilak and Lakshmibai His Wife. By Lakshmibai Tilak. Association Press. $1.25.*

BOOKS that tell us of Christian saints and holy men of Asia and rica who could—among other things misplace their false teeth, battle eir in-laws, and stoutly oppose their estern missionary leaders from time time are by no means irreverent ex-ursions into little-known corners of e Christian past. Instead they can rve us well by making foreign mis-ons less foreign through glimpses of al lives of real people. The World hristian Book series under the gen-al editorship of Bishop Stephen eill renders such a needed service in is quartet of short books intended rimarily for the laity of Western urches. David Livingstone, Sundar ingh, Narayan Tilak, plus five Japa-ese Christians are no less inspiring cause their flaws and failures are eated along with their successes un-er the Spirit; they are simply more al, more human without being made seem more Western.

Editor Neill has chosen his Asian uthors skillfully, particularly in the erson of Lakshmibai Tilak, the wife the determined Indian Christian oet and author, Narayan Tilak (died 935). India in all its exasperating many-sidedness springs to life through er candid narration of the positively iolent career she shared with her hristian husband. Here are all the ssues of Asian Christendom coming of ge in a 93-page form wonderfully ac-essible to any Women's Circle or Youth League. Likewise the more mystic remoteness of Sundar Singh is balanced by episode after episode revealing his capacity to relate the divine to the commonplace. The Livingstonian legend is if anything more forceful under Cecil Northcott's treatment of the grand struggle of the great Scotsman's life, a struggle not with Africa first of all, but with David Livingstone himself. Although lacking any interpretive analysis, the characteristically person-centered piety of Japanese Protestant Christianity is nevertheless recommended in appropriate Japanese style in five polite sketches featuring educator Joseph Neeshima, churchmen Yoichi Honda and Masahisa Uemura, Salvation Army leader Tamiko Yamamuro, and the militantly Christian layman, Kanzo Uchimura, author of the unique No-Church Movement.

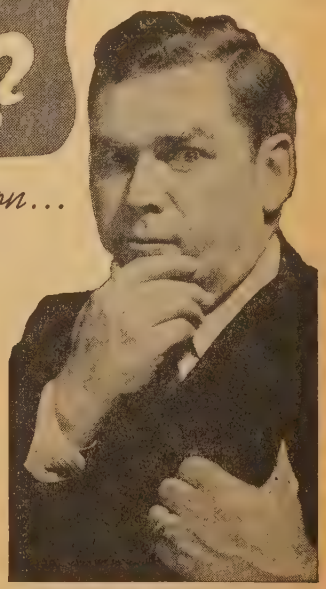
Each book contains less than 100 pages. Each contributes well toward the over-all World Christian Books goal of helping us not only believe but understand.—*F. Dean Lueking, Grace Lutheran, River Forest, Ill.*

ONE WAY OF LIVING. *By George M. Docherty. Harpers. $3.00.*

WHAT a wealth of Christian dynamic and spiritual insight these Scotsmen have brought to the American churches! Now we thank God for another in the person of George M.

Why pay more for LIFE INSURANCE than you need to?

Ministers Life and Casualty Union...



...actually sells a $6,000 policy at the same price as the usual $5,000 policy!

Why buy life insurance elsewhere when you are entitled to a lower cost "preferred risk" policy? Professional religious workers may benefit by legal reserve life insurance at a lower rate.

The savings are substantial. An individual can buy our insurance at $2 to $7 per thousand less, depending on his age and the type of policy.

New, Double Protection Plan gives you *twice* as much insurance at only 25% to 35% added cost. As an example, at 35 years of age, a man pays only $53.83 the first year and $71.83 thereafter for a $5000 policy on the double protection plan. Think what $5000 would mean to the happiness and well-being of your family!

NEW MAJOR DISABILITY POLICY

Even if you have adequate life insurance —or short-term protection against accidents—you may not be covered against a long-time illness or accident. The MLCU Major Disability Policy covers this problem. Payments begin at the 4th month of disability and run as long as 10 years. *Inquire for details now.*

TELL YOUR FRIENDS! All policies are also available to male and female religious education directors, priests, rabbis, Salvation Army and YMCA workers, faculty members of church sponsored colleges and schools.

THE MINISTERS LIFE AND CASUALTY UNION
1047 Minister's Life Bldg., Minneapolis 16, Minn.
In Canada: 30 Bloor St. West, Toronto 5, Canada

Gentlemen: Please send information on Double Protection Plan. ☐
Major Disability Policy ☐

SINCE 1900

Name.....
Address.....
.....
Date of Birth..... Denomination.....

Docherty, minister at the New York Avenue Presbyterian Church, where Lincoln worshiped and Peter Marshall preached. Here in the one hundred and seventy pages of *One Way of Living*, Dr. Docherty imparts the warmth and dedication which is fast winning him a name as one who preaches Christ, relevant and vital Redeemer. I like the tangy speech and breath of Scotland that comes from the pages, but more yet the strength of the evangelical Christian message coming to grip with real issues. There is theological strength without pulpit thumping. And how wide a range of concerns this man deals with, how broad his literary references to classical English poets and world scholars. I suggest that as ministers we can afford to spend time with George Docherty whose gifts can indeed illuminate our calling and show forth the Christ who calls us.—*Melvin L. Frank, First Congregational, La Crosse, Wisconsin.*

THEY MET AT PHILIPPI. *By Carroll E. Simcox. Oxford University Press. $3.75.*

THE author, Dr. Carroll E. Simcox, assistant rector of St. Thomas Episcopal Church in New York and former professor of Greek and Latin at Bennington College, describes his book as a "devotional commentary on Philippians." One should not look to it therefore as a critical or technical work, although one cannot doubt that the author is fully capable of both. The translation upon which he comments is his own, and in my nonexpert judgment it is comparable to the best.

In elaborating upon the text of Paul's letter to the Philippian Ch... Dr. Simcox limits himself to its i... cations for religious experience ... theological ideas. His illustrat... while selected with erudition an... variable appropriateness, are al... entirely literary. They rarely be... concrete and specific in terms o... hot issues, public and private, of... current daily living. There is ... danger that this book will be lab... either timely or controversial, ... neither will it become quickly da... Mystical in its tone, its insights ... scholarly, spiritually discerning, ... substantial.

The position of the author on ... debated issues of New Testament ... icism is conservative. His theolog... orthodox in the long historical se... of that word. His style is gracefu... the point of elegance. The meetin... Philippi "which this book tries ... effect" is "a meeting of God, Chr... Paul, the Christians at Philippi, a... ourselves." It does it.—*Hunter Be... elhymer, Hiram Christian Chur... Hiram, Ohio.*

SEED FOR A SONG. *By Lee Hasti... Bristol, Jr. Little, Brown and ... $3.75.*

HERE is a narrative biography ... the Rt. Rev. Robert Nels... Spencer, an engaging record beginn... with his boyhood on a farm in Tunn... New York, and ending with the cl... of his ministry as bishop of the di... cese of West Missouri.

When a boy of seven, Robert Spe... cer suffered an accident which result... in long acquaintance with pain a... many deprivations. This experien... influenced his decision to become ... priest. His struggle for an educati... would have defeated a less courageo... young man.

In the ministry he developed vigo... ous skill as an administrator. As ... counselor he was original and darin... His relationships with rabbis an... clergy, his contacts with promine... men were marked by felicitous humi... ity and bold but whimsical humo... As husband, father, friend, pastor, H... was honored and loved.

The reader will close the book ad... miringly but reluctantly. In additio... to the many outward manifestation... of a long life, he will want to kno... more about Robert Spencer, the man... his thoughts as a student, his belief... as a priest.

—*Lucille M. Worster, Leydon Congre... gational, Brookline, Mass.*

THE MAN WHO FEARED A BARGAIN ... *By Harold G. Newsham. Abingdon ... $2.00.*

A FAVORITE indoor sport of th... preacher is to pass judgment o... the craftsmanship of his brethren. Thi... is especially true when reading an... other's sermons in print. Perhaps Dr... Fosdick is right in saying "Sermons ... unlike children, should be heard and ... not seen." And when "Olympus" him... self has spoken what shall be the fate ... of the rest of us! Then, too, there are

Living Literature
of Lasting Significance
WESTMINSTER PRESS

Making the Most of Your Best

By DAVID A. MACLENNAN. Here is a warmly inspiring book that affirms the "power of positive *believing*"—and that puts Christian joy and zest back into the fight against anxiety, depression and frustration.
Publication date: October 20. $3.00

The Spirit is Willing

By DAVID WESLEY SOPER. This sequel to *You Have Met Christ* describes the transforming power of the Holy Spirit at work in the world today.
Publication date: October 20. $2.50

He is Lord of All

By EUGENE CARSON BLAKE. In this important book, Dr. Blake focuses on the relationship of Christ to man: the nature of Christ's church; the nature of man; how Christ establishes his rule in men's hearts; the universal claims of the church; and the question: "How is one to know God, who is Lord?" *Ready. $1.00*

On the Way

REFLECTIONS ON THE CHRISTIAN LIFE

By OLIVE WYON. To read this book is to taste the spiritual life itself, for here is a practical guide toward fulfilling true spiritual potential—and toward finding "The Way of Life" and "The Way of Prayer".
Publication date: October 20. $2.50

Now at your bookstore

THE WESTMINSTER PRESS
Philadelphia 7, Pa.

isters of the craft of writing on bibal characters like Macartney and appell.

In *The Man Who Feared a Bargain* minister of the First Church of rist in New Haven presents us with eries of studies on biblical charac-s. Readers will find this book readle and helpful. This reviewer got impression that more attention ght have been given to the art of ntence construction. The clear, crisp d incisive statement is occasionally cking. The job of editing might have en a bit more painstaking and thorgh. The use of abbreviated forms ch as "It's" and "You'd" is somenat overdone. More use might have en made of illustrations from everyy life.

But these are secondary matters, ter all. There are rich insights in the ok, as well as a down-to-earth qualy in the treatment of subjects. A ir for the imaginative is revealed in e chapter headings, and a text with ible reference is placed under each ption in the index. John Wesley insted that the "aim of the preacher is e salvation of the hearer." Salvation ay be gleaned from these chapters. *-Aaron N. Meckel, First Congregaonal, St. Petersburg, Florida.*

Devotional Books

ITH GOD AND HIS MERCY. *Arthur O. Hjelm, translator. Augustana Press. $3.75.*

THESE daily devotions, in a textual and evangelical framework, have a rong biblical flavor all their own. hey were written by 60 pastors of he Church of Sweden; each ends with brief prayer for the day.

The meditations become doubly elpful in that they follow the church ear, beginning with the first Sunday Advent. Thus they spare us from he hyper-subjectivity of many books daily devotions. They also cast us the unfolding drama of our faith s it moves from incarnation to reemption to witness. A good book for oth pastor and people to pick up each ay.

RAYERS AND PRAISES. *Nathaniel Micklem. Independent Press, Ltd., distributed by Allenson. $1.50.*

FIRST published in 1941, and now re-issued, the principal emeritus f Mansfield College, Oxford, prepared his book "for ministers and others to elp them with their prayers in dry easons."

Dr. Micklem begins with a chapter n spontaneity versus prepared helps n daily devotions, and describes how e came to prepare this unusual little ook. He has used the Breviary, the Book of Common Prayer, Jeremy aylor's *Holy Living,* as well as other ources for compiling these prayers *nd praises.*

This book is for mature Christians who want to explore new fields in their aily devotions. Aside from its rich variety for personal use, it is a suggestive help in planning services of worship and forms of prayer for special types of services.

PRAYERS FOR DAILY USE. *By Samuel H. Miller. Harpers. $2.00.*

A CHOICE book of prayers for morning and evening, as well as prayers for special days and seasons, such as Advent, Christmas, Lent, Easter.

It is remarkable that a scholar such as Dr. Miller can write in such an intense devotional mood, and capture for us what we seek to say in prayer. Try these for size:

A morning prayer (there are 95 of them): "O God, the burden of the world is great and our hands are small; the mystery of life is very deep and our love falters; sin is stubborn and our wills are feeble; without thee, we are lost. Strengthen our hands, empower our love, direct our wills. . . ."

Or these: "Uncrowd our hearts, O God, until silence speaks in thy still small voice; turn us from the hearing of words, and the making of words, and the confusion of much speaking, that we may possess ourselves for these brief moments undistracted, waiting, with all our hopes listening for thy footfall."

"Come quietly, O God, and still our noisy, boisterous, stormy selves; come with power, and cast out the many devils which divide us and torment us with their fears and contradictions; come with grace, and exalt our dreams and deeds. . . ."

Or an evening prayer: " . . . How shall we speak to thee? Our tongues have been busy with many things without touching thy Word or listen-

WESTMINSTER PRESS BOOKS

Now complete — the popular series that makes Christian doctrine plain for "everyman"

LAYMAN'S THEOLOGICAL LIBRARY

THE PROTESTANT AND POLITICS by WILLIAM MILLER. A highly unusual book that shows how the Christian faith can raise the level of political activity in the United States. Dr. Miller argues that the traditional American attitude of nonpoliticalism is in deep error and then illuminates the connections between Christianity and politics. The result is a penetrating literate and important book. $1.

UNDERSTANDING THE BIBLE by FRED J. DENBEAUX. *Understanding the Bible* is concerned with the reader's understanding of the central message of the Bible — the creation and recreation of the covenant-bond. The author shows that the church is the instrument through which Biblical revelation is communicated; explains what the "covenant-bond" means and tells the story of the covenant people; and discusses "re-creation and renewal" as it results from the acceptance of the terms demanded by God through the Bible. $1.

The ten other volumes in the LAYMAN'S THEOLOGICAL LIBRARY. $1 each

MODERN RIVALS TO CHRISTIAN FAITH *by Cornelius Loew*
THE SIGNIFICANCE OF THE CHURCH *by Robert McAfee Brown*
THE CHRISTIAN MAN *by William Hamilton*
BELIEVING IN GOD *by Daniel Jenkins*
MAKING ETHICAL DECISIONS *by Howard Clark Kee*
THE MEANING OF CHRIST *by Robert Johnson*
LIFE, DEATH, AND DESTINY *by Roger L. Shinn*
BARRIERS TO BELIEF *by Norman Langford*
A FAITH FOR THE NATIONS *by Charles Forman*
PRAYER AND PERSONAL RELIGION *by John B. Coburn*

THE WESTMINSTER PRESS, Witherspoon Building, Philadelphia 7, Pa.

Your Standard of Excellence since 1912

PULPIT ROBES

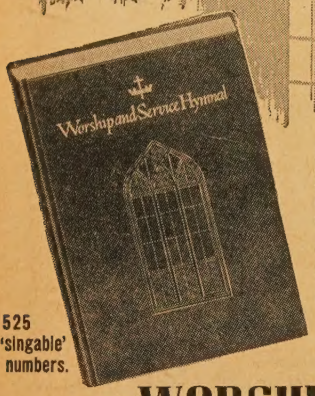
To be sure of your best appearance and long-lasting pleasure, insist on our hand-sewn, custom-tailored robes.

ROBES FOR YOUR CHOIR, TOO

Write for catalog D-41

BENTLEY & SIMON INC
7 West 36 St. New York 18, N.Y.

Fruit of Three Score Years



24-karat gold title—will never tarnish. Price only $160 a 100, not prepaid.

525 'singable' numbers.

WORSHIP and SERVICE HYMNAL

Gives you the culmination of our more than 60 years experience meeting the music needs of all denominations. Here is a rich harvest of hymns and songs, each contributing to fuller and more fervent service participation.

See the Bright Difference

Nothing like it! Not just another hymnal but a golden treasury giving voice to every aspect of worship and meeting every need of all services. Truly a source book of historical hymnody that has abiding significance.

This amazing new hymnal gives you the best of old and new. Embodies unsurpassed copyright resources and wholehearted dedication to PLUS values both musically and spiritually.

Two attractive waterproof cloth bindings: Cathedral Red, regular; or Chapel Green, optional. Church name stamped on cover at low cost.

Send for a free sample—nothing like it. Adequate for every use—abounds in Worship hymns. Abundant Choir numbers. 73 appropriate Scripture Readings—detailed indexes. Don't miss the real blessing of this supreme new Hymnal.

FREE COPY

MAIL COUPON TODAY

We plan for new hymnals. Please send Free Sample of WORSHIP AND SERVICE HYMNAL.

*Name*_____
(Please Print)
*Address*_____
*City*_____ *State*_____
*Church and Denom.*_____
I am ☐ *Pastor,* ☐ *Choir Leader, or*_____

HOPE Publishing Co.
5737-P8 West Lake Street, Chicago 44, Ill.

ing for thy voice. How shall we kneel and wait for thy benediction? We have run hither and yon, driven by haste, hungry for rewards, and all without profit of peace. . . ."

On the Cross: "Deliver us, O God, from the smug assumptions which hide the eternal depths of mystery from us in this hour. If thou hast become a commonplace, bereft of thy power and the fire of holiness; if life has been smoothed out and its tragic pain ignored; if the great hunger of our soul is muted and silenced in the petty rituals of self-satisfaction — then in righteousness make plain the deceit and arrogance of such lies. . . ."

Here are riches for pastor and people, both in personal and public worship. Best of all, the classic cadence and unsentimentalized depth of these prayers will add stature to any who seeks to practice the presence of God.

DISCOVERING THE UNSHAKABLE. *By Helen L. Toner. Bethany Press. $1.50.*

WRITTEN in a personal vein, these meditations release the resourcefulness of twelve favorite psalms.

The author blends exposition with topical concern. For example, Psalm 91 is "How Not to Be Afraid," Psalm 46 is "Serenity in a Day of Anxiety," etc.

The language appears more academic than devotional. Many laymen will find this book helpful but I would imagine most ministers would derive greater personal benefit by going to the commentaries on the psalms themselves.

A PRAYER FOR EVERY DAY. *By John Lewis Sandlin. Revell. $1.95.*

PRAYERS, paragraph length, for every day of every month. Also, under "Special Prayers" are brief table graces, prayer for children, women and men. The book includes an index.

Practically all of the prayers are petitions for some particular need. The prose is not particularly lofty. *A prayer for every day,* it would seem, should include praise and adoration, and a sense that while we may turn to God in all our needs, true devotion compels us to approach the majesty of his presence with more of a sense of wonder, awe, and praise.—*David B. Watermulder, First Presbyterian, Oak Park, Ill.*

THE CHURCH REDEMPTIVE. *By Howard Grimes. Abingdon. $3.50.*

THIS book illustrates well the happy union to which we have now come in the church, namely, the joining of the best in Christian education with the insights of historic theology. These two for a time man put asunder. Now in most places man with God has joined them together again.

Dr. Grimes, who is professor of Christian Education at Perkins School of Theology, Southern Methodist University, writes as a religious educator,

PRAYERS OF THE REFORMERS

By Clyde Manschreck

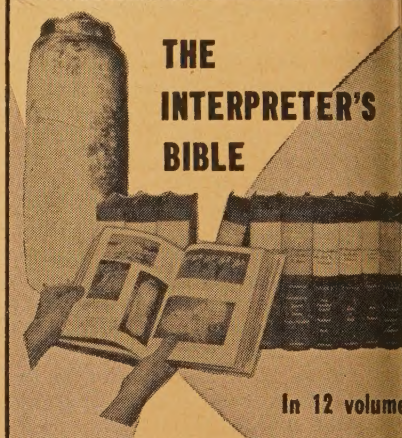
Here at prayer are the great Reformers of the 16th century—Calvin, Cranmer, Luther, Melanchthon, Coverdale and others—in this historic collection of prayers, many of which have been translated into English for the first time. 208 pages, $2.50.

SEVEN DAYS OF THE WEEK

By Rita F. Snowden

For all who have faith and want more of these 39 beautifully written brief messages on the common everyday things are full of rich meaning. Glimpses into the lives of Schweitzer, Hanns Lilje, Kagawa, Eisenhower and others provide fresh Christian insight. 132 pages, $1.95.

MUHLENBERG PRESS
PHILADELPHIA 29, PA.



THE INTERPRETER'S BIBLE

In 12 volumes

Praised by *The Christian Century* as "the best two-foot shelf of books about the Bible now available in the English language," *The Interpreter's Bible* is already becoming recognized as the standard Bible commentary of our time. Its twelve volumes place at your fingertips the finest thinking of the world's most eminent Bible scholars and theologians—and now you can get the set at a new low price!

THE 12-VOLUME SET, $89.50
SINGLE VOLUMES, $8.75

Order from your bookstore today

ABINGDON PRESS

is also obviously well grounded in ology and churchmanship. His pur- e in writing the book is to convey e significance of the church as urch," and especially to relate the o phases of the interior life of the rch: namely, its divine nature and sion and its human character and onse."

he writer has a firm grasp upon divine nature of the church, calling it "God's work," outlining its history in terms of "creation, covenant (with Israel), Christ, the church and the consummation." He makes good use of semantics as he defines words on the basis of original meanings.

His specialty, however, is the second phase of the church's life, "its human character and response." In this area he excels without ever losing sight of "the divine nature and mission." He realizes clearly that the objective and subjective in worship are not contradictory but of one piece. He maintains that "a *program* of Christian teaching must be church centered." He remarries method and content, which ought never to have been divorced. He knows that mere techniques are not enough.

The frank evaluation of the stereotyped thought which has sprung up around certain Christian words is refreshing. This much needed evaluation applies to such well-worn words as fellowship, stewardship, vocation, evangelism and missions. He brings these words out of the morass of mere "vain repetitions" into the light of clear thought and intelligent action.

The writer may be too pessimistic in places, such as where he says, ". . . the church is often more of a social club than it is the fellowship of the Spirit." And he could have given a larger place and emphasis to the instructional function of preaching, which has been grossly underestimated.

But the total impact of this book is good. It is an excellent study for any one still trying to bring together his theology and his educational theory and practice. Dr. Grimes performs the marriage with skill.—*John J. Bunting, Jr., Methodist Church, Newark, Delaware.*

Memo

(Continued from page 3)

itations in true worship, just the erence of Christians come willingly d knowledgeably to revere.

And as for the adult congregation, ed more be said? Of course they like junior sermon best. It is usually so sy, so obvious, so undemanding. It s to be: below five, and all that. But ve we ministers time so to enter- n in the few hours a year we get th the assembled congregation? Isn't minister's biggest and hardest job get adult Christians to know that ey are big boys and girls now? The oblem is exactly how to get grown- s to grow up—biblically, theologi- lly, morally. Hearing little Bible ories doesn't make an adult biblical ristian. Moralisms are not adult ristian ethics. Enjoying parables ll not suffice for commitment to the rable Teller. Ministers are not here fix believers in the infancy of their ith, but to help them face Word and rld in mature depth and breadth.

—T.A.G.

Pulpit Calendar

Sept. 28-Oct. 5—Christian Education Week.
Oct. 5—World-Wide Communion.
Oct. 12—Men and Missions Day.
Oct. 12-19 Churchmen's Week.
Oct. 19—Laymen's Sunday. World Order Sunday.
Oct. 26—Reformation Sunday. World Temperance Day.
Oct. 31—Reformation Day.
Nov. 1—All Saints' Day.
Nov. 2—All Souls' Day.
Nov. 7—World Community Day.
Nov. 9—Stewardship Day.
Nov. 16—25th Sunday after Pentecost.
Nov. 23—Thanksgiving Sunday.
Nov. 27—Thanksgiving Day.
Nov. 30—1st Sunday in Advent.
Dec. 7—2nd Sunday in Advent.
Dec. 14—Universal Bible Sunday. 3rd Sunday in Advent.
Dec. 21—4th Sunday in Advent.
Dec. 24—Christmas Eve.
Dec. 25—Christmas.
Dec. 28—Sunday after Christmas.
Dec. 31—New Year's Eve.

For Every Minister's "Working" Library

Luther's World of Thought

BY HEINRICH BORNKAMM,
Professor of church history at Heidelberg University

"The author moves with ease through biography, history, theology, philosophy, ethics, and other disciplines which touched the works of Luther and which he influenced. Bornkamm succeeds in cutting several Gordian knots of misunderstanding and confusion which some scholars have peddled as Luther's position. This is a worthwhile review for the parish pastor and the growing theologian—an excellent volume for college and university students."—Ronald G. Goerss. 315 pages. Cloth **$3.00**

WHAT, THEN, IS MAN? *by a panel of experts*

Grapples with one of the most crucial issues confronting theology: what to make of the insights and concepts of psychology and psychiatry as they relate to man. Psychologists, psychiatrists, doctors, social workers, as well as theologians, will gain valuable insights into each other's specialized spheres. 358 pages. Cloth **$3.50**

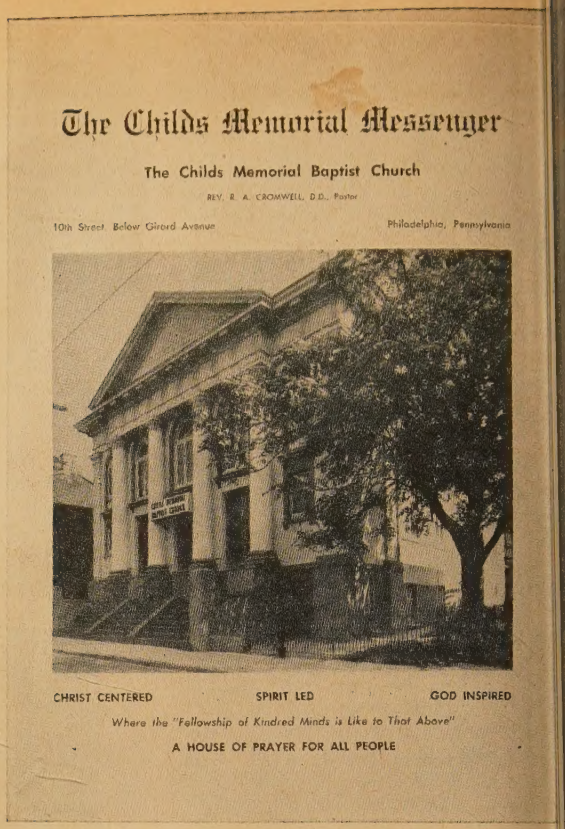
THE CONCORDIA PULPIT for 1959

Over 100 sermons by 51 different Lutheran men to enrich your preaching throughout the entire church year. Based on the Standard Epistles and Gospels. Also fifteen sermons for such special occasions as: Christmas Eve, New Year's Eve, Mother's Day, Graduation, Independence Day, Reformation Day, Thanksgiving Day, Missions, Stewardship. Six special sermon series are also included on such themes as "The Seven Last Words", "Evangelism", "Advent". Cloth **$5.95**

At Your Bookseller

CONCORDIA PUBLISHING HOUSE • 3558 S. Jefferson • St. Louis 18, Mo.

You Can Reach Everyone In Your Community


The Childs Memorial Messenger

The Childs Memorial Baptist Church

REV. R. A. CROMWELL, D.D., Pastor

10th Street Below Girard Avenue — Philadelphia, Pennsylvania

CHRIST CENTERED — SPIRIT LED — GOD INSPIRED

Where the "Fellowship of Kindred Minds is Like to That Above"

A HOUSE OF PRAYER FOR ALL PEOPLE

Those uplifting thoughts inspired in the quiet of your study, those kindly words of cheer and comfort, those happy messages of love and hope and encouragement — true flowering of the Christly Spirit within you — may be shared to enrich many a soul outside your Church.

As a busy Pastor you cannot call on everyone in your community, as you would like. It is physically impossible. Yet you feel the need for more friendly personal contacts. There are many folk, as you know, whom if directly appealed to, may be won into church communion and fellowship.

Perhaps you have never thought of it before, but you can reach and keep in constant touch with them all through the pages of a Church Paper all your own.

The Church Paper has glorious potentialities. Besides extending Christian fellowship into the homes of non-church-goers, it strengthens the spiritual ties of church membership. It builds unity, larger congregations, increases contributions.

You can publish an attractive magazine at a small cost, providing you use the Standardized Parish Paper Service of The National Religious Press. This Company specializes in the business of producing small local parish papers for Churches all over the United States and Canada.

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name.....

Street.....

City.....

TP State.....

The National Religious Press

523 Ottawa Ave.

GRAND RAPIDS, MICHIGAN